

# Catholic School Journal

A MONTHLY MAGAZINE

OF EDUCATIONAL TOPICS AND

SCHOOL METHODS

WITH WHICH IS COMBINED THE CATHOLIC EDUCATIONAL REVIEW AND THE TEACHER AND ORGANIST

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It is the month of the Holy Rosary.  
Let us ask the intercession of Our  
Lady of Peace.

Once more, let us encourage our  
pupils to have their beads always on  
their person. We have numerous au-  
thenticated instances when the prac-  
tice saved from sin.

Nova et vetera, new things and old. The right sort of  
pedagogy draws its devices from both. Every live teacher  
is eclectic in the best sense of the word.

It is impossible to overestimate the importance of  
written and oral English in our schools. Little will  
schooling profit the children if they fail to learn the art  
of expression.

One reason why many men fight shy of religion is  
because they take the supernatural to be synonymous  
with the unnatural. Our pupils must be brought to see  
that prayer is to the spirit what bread is to the body.

Now that the new school year is well under way, let  
us calmly and thoughtfully read over the resolutions taken  
at our last retreat. And let us try, little by little, to  
work them into our workaday life.

One characteristic of the educated man is accuracy.  
The habit of accuracy is formed in the study of mathe-  
matics, but its scope is by no means confined to that  
branch.

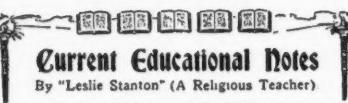
Are we doing our duty in the matter of acquainting  
our children with their bright Christian heritage? Do  
we tell them of the great men and women—saints, sages,  
heroes, scholars, scientists, statesmen—who Catholicity  
helped to make great and to keep great?

The present Holy Father, Pope Benedict XV, enters  
upon his sacred and stupendous task of guiding the spiritual  
destinies of three hundred million human beings as-  
sured of the filial love and unswerving loyalty of the  
Catholic world. Whatever events time may bring forth,  
whatever results may follow from the dire state of affairs  
across the sea, whatever signification history may attach  
to St. Malachy's "Religio depopulata," it is at least cer-  
tain that the new pope takes the helm of the Bark of  
Peter with the cheering assurance that passengers and  
crew are united to him in zeal and holy amity.

But let us not meanwhile forget the saintly and lovable  
old man whose venerable white hands are now folded in  
death. Let us not be unmindful of that fruitful decade  
wherein he stood at the helm and guided the ship of the  
Church safely through troubled seas. Let us bear in mind  
the zeal and enlightenment and blessed winsomeness with  
which he so ably strove to restore all things in Christ.  
Let us look to the legacy Pope Pius X has left us.

One portion of that legacy which especially affects  
our children and our schools is the appeal for frequent  
Communion. The Bread of Angels is now given, even  
daily, to the little ones. All the faithful devoid of mortal  
sin, irrespective of their social status or manner of life,  
are urged to communicate often. And a glorious ideal is  
set before us in the wish of the Church, long ago form-  
ally expressed by the Council of Trent and in our own  
times emphasized by the late Pope, that all the faithful  
may find it possible to be every day sacramentally united  
with Our Savior.

This is the goodly heritage bequeathed unto us by  
Pope Pius X. And it is our duty and our privilege as



## Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

Catholic teachers in Catholic schools  
to carry the blessed tidings to succeed-  
ing classes of children. To us shall  
fall the task in the years to come of  
demonstrating how the Pope of the  
Holy Communion, in his heaven-in-  
spired foresight, wrought for the best  
interests of the Church and the race.

At the intersection of two streets in a certain town of  
the middle west (which for obvious reasons, all of them  
excellent, I prefer not to name) there daily stands a  
policeman who constitutes in his simple person the local  
traffic squad. And he is an eye-arresting sight. He  
wears a grey fedora hat and starbottle mustachios and in  
his eyes their flashes the mighty will of one accustomed  
to threaten and command. He is never at rest. A shrill  
whistle, dangling from his nether lip, is continually sound-  
ing the death knell of them who dare evade or desecrate  
the majesty of the law. His long arms are incessantly  
waving in Delsartian curves, now hither, now yon. It  
is extremely hot in summer and autumn in that delightful  
town, and the traffic squad certainly works hard for his  
salary.

But—and as the aunt from Brazil said, this is the point  
of the story—his labor is lost. For the plain fact is there  
is but little traffic. Once in a while a farmer's wagon jogs  
placidly by, its driver dozing sweetly. A little later a  
tourist's automobile ambles over the crossing, sometimes  
saluting the policeman with an ironic blast of the horn.  
Several seconds subsequently, its bell clangs furiously,  
the local trolley car rattles down with a mighty squeak-  
ing of brakes. But that is about all. None the less the  
traffic squad is there—he is always there. And he blows  
his whistle and glares commands and frantically waves  
his arms. One wonders what would happen to him at  
Broadway and Fifth Avenue in New York City.

Somehow that traffic squad made me think of certain  
teachers I have known. They were of close kin to him  
in their much ado about nothing and love's labor lost. And  
it is because their tribe has not altogether departed from  
among us that I gently and modestly call the attention  
of all of you to my traffic squad and invite those of you  
who will to frame a moral for yourselves.

"I draw a distinction," said a religious superior re-  
cently, "between teachers, on the one hand, and on the  
other, hearers of recitations."

Similar distinctions have been drawn before; but we  
find the need of some such sort of classification. The  
"hearer" is obsessed with the notion that the great busi-  
ness of life is to mark credits. In order to mark credits  
he must hear recitations, and so every period that is not  
strictly and precisely a recitation period is merely so  
much lost time. It is a fact that certain excellent text-  
books, notably those pertaining to language work, have  
been unsparingly condemned in certain quarters because  
the "hearers" couldn't see how such books could possibly  
afford material for recitations. "What I want," said a  
"hearer" not so very long ago, "is a book full of the good,  
old-fashioned definitions. Then I'll be able to assign a  
lesson and hear a recitation."

Of course, we all have to hear recitations—at times;  
but not all the time. Really, if the process of hearing  
recitations bulked large in pedagogy there might come a  
time when the teacher could be dispensed with entirely.  
Could not the ingenious Mr. Edison invent a machine for  
the purpose—a sort of combination phonograph and cash  
register? Each pupil could press a button, have a neatly  
printed question dropped into his hand, shout his answer  
down a funnel and click!—forthwith his credits would

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flash into sight! There wouldn't be much character-building in all that, to be sure, certainly not much education as the founders of the great teaching orders understood the word; but there would be what the "hearers" insist upon so much—recitations and marks.

**The Faith That Is in Us.**—In the daily worry and bustle of class work, in the unceasing solitude concerning written tests and sanitation, in the unremitting effort to teach arithmetic and physical geography, even the most zealous religious teachers are exposed to the temptation of neglecting, at least in part, their duty as catechists. After all, our schools as such have in their course of religious instruction their main reason for existence. Eliminate the teaching of religion and you cease to have a Catholic school.

These are truisms, of course. But it is wise to ponder even truisms. And from time to time, in the quiet hour after the bustle of the day or in the twilight kneeling before the sanctuary lamp, every thoughtful teacher will ask herself this question: Am I doing my duty, my full duty, in the matter of religious instruction? Do I mistake Christian Doctrine the lesson of the curriculum? Do I make my instructions at once interesting and practical? Do I inspire my pupils with a zeal for religion and a great desire to be practical Catholics?

Another phase of this subject readily presents itself. In most of our communities teachers' conferences are held and studies are made in pedagogy. Opinions are exchanged concerning methods of imparting knowledge and plans and devices to aid in the work of the classroom are suggested and discussed. In meetings of this kind, does the subject of Christian Doctrine always get the prominence it deserves?

The fact is that Christian Doctrine is not an easy subject to teach. It presents difficulties peculiar to itself which the teacher—especially the young teacher—often fails to meet. Good books on the subject of teaching religion are not as numerous as we might wish, but the few we have are suggestive and otherwise helpful. Then there is the practical aid afforded from month to month by a publication like *The Catholic School Journal*. The annual reports of the Catholic Educational Association also have some excellent matter to be utilized in round table discussions.

**The Rosary Month.**—With the return of October comes a revival of interest in the recitation of the rosary and a greater incentive to instill into the young hearts confided to us increased devotion to our Mother and Queen. It is seed time now in the life of our children, and we can have no idea of the ultimate value of a few earnest words spoken by us concerning devotion to Mary and zeal for her honor.

The devotion of the Holy Rosary appeals from every point of view. It is a combination of mental and vocal prayer and an incentive to the faithful observance of religious duties. Again, it is poetical and artistic, appealing no less to the esthetic than to the spiritual sense. If, as is generally conceded, education means harmonious development of all the human faculties, the consistent practice of saying the Rosary contributes more in an educational way than most other devices combined.

Some more practical considerations are necessarily in order. I know a man, a convert, who received his first impulse toward Catholicism as a result of hearing a class of boys recite the Rosary in two choirs. Is the recitation of the Rosary in your school such as to make incipient converts? A uniform key, moderation of tone, approximately perfect concert in pronouncing the words and the possession of rosary beads—these are the external essentials.

**Guardian Angels.**—The feast of the Guardian Angel is celebrated early this month. Both in the Old and New Testaments the Holy Scriptures teach us that the holy angels protect us. The Church encourages us in devotion to the angels, for in the breviary she has authorized a votive office in honor of these heavenly spirits, on every Monday when there is no special festival to be celebrated. Teachers should, therefore, take occasion to give their classes a talk on the subject of the angels in general and the guardian angel in particular.

**Banning the Cup That Cheers.**—Direful news comes to us out of the County Kerry. No less a personage than the Most Reverend Dr. Maugan is quoted as follows:

"Before the teapot became such a common domestic utensil, Kerry homes produced a race of men and women that was the admiration of Europe. Instead of beautiful muscular development we have now a population of stunted growths exhibiting symptoms of mental degeneracy. I beg of you all, therefore, to shun the teapot."

Some of our readers may be disposed to regard lightly the press dispatch that cites the distinguished prelate; but there must be some fire where there is so much smoke. It is a generally recognized fact that even moderate tea-drinking works havoc with some nervous systems, and that the eminently sociable habit may by the strongest of us be overdone. At all events, tea is conceded to be an undesirable beverage for young children; and the fact needs to be called to the attention of teachers from time to time. Even outside the County Kerry, the average health of school children might be higher today if the innocuous and mildly soothing "cambric tea" were as popular as some of our physicians would like it to be.

**A Reflection From Blake.** The English poet and painter, William Blake, was not in all respects a model man. He was certainly a deranged genius who lacked a sense of proportion in his drawings as in his life, and who had an insane fondness for wild and whirling words. He was assuredly no ethical teacher in the ordinary meaning of the term, and that his name should be so much as mentioned in an educational magazine is perhaps a justifiable occasion for surprise. Yet Blake wrote some things that teachers would do well to ponder, and one of them is this:

"Holiness is not the price of entering heaven. Those who are cast out are all those who, having no passions of their own, because no intellect, have spent their lives in curbing and governing other people's lives by the various arts of poverty and cruelty of all kinds."

"Curbing and governing other people's lives" is a part of the teacher's duty; but it is a duty that must be done with a richness of understanding of human nature and a gentle kindness akin to the kindness of the good shepherd who giveth his life for his sheep. True, we cannot conceive of a man with no passions of his own, but it is not difficult to find some horrible examples of the man whose emotional tone has so little in common with that of the children he instructs that he is woefully lacking in sympathy and understanding. It was to teachers no less than to others to whom it was said: "Unless you become as little children."

**Reverence.**—It is wonderful to see how some of our separated brethren are gradually coming round to the Catholic view of things. The Salvation Army and "evangelical" tendency to use the name of Our Savior in irreverent familiarity and idle iteration and to employ in almost a flippant fashion such expressions as "the blood of the Lamb," receives a deserved rebuke in a recent issue of a Methodist publication. The editorial writer, had he possessed the knowledge or the courage, could have strengthened his criticism by an exposition of Catholic usage.

**Primary Games.**—The Educational Publishing Company has issued a suggestive little book by a Los Angeles teacher wherein are described a number of effective devices for teaching children to avoid the most common errors in speech—solecisms like "It is me." The inclusion of the word games in the title does not in the least detract from the excellence of the work, O gentle rigorists!

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## Brief Sketch of Pope Benedict XV

The sorrowful burden laid down by Pope Pius X has been thrust upon the shoulders of a man not yet sixty years of age. Benedict XV is the youngest pope who has sat in the Chair of Peter within recent years, and if time deals as generously with him as it did with his predecessors, the newly crowned White Shepherd of Christendom will have many years in the pontificate. Benedict XV, at the time of his elevation to the papacy, ruled over the See of Bologna as Cardinal Giacomo della Chiesa (pronounced Keeaza). The Archbispopric of Bologna has given many popes to the Church, among them having been the learned Cardinal Lambertini, known to history as Benedict XIV. The new pontiff seems to have been opportunely raised up by God for this time which is trying men's souls. His promotion in the Church has been rapid, almost spectacular in fact. One honor after another has culminated in his elevation to the supreme honor of the papacy.

As a boy he was noted for his piety as well as for his gifts of intellect. His noble birth—for unlike Pius X, he may not glory in the title of Peasant Pope—made it possible for him to spend much time in the thorough pursuit of his studies. He has many things, moreover, in common with the late Holy Father, and not the least among them is the personal interest he takes in the poor. From his preparatory studies the young della Chiesa advanced until he entered the Capronican College at Rome, finally becoming a student at the Academy of Noble Ecclesiastics, a school, despite its name, open to students of all classes. He was ordained to the priesthood in the evening of the pontificate of Pius IX, and in the twenty-fifth year of his age.

### Abilities Early Recognized.

He had been a priest but five years when his gifts attracted the attention of his superiors and he was selected to go with Cardinal Rampolla (then Archbishop Rampolla) to Madrid, as Secretary of the Nunciature. When Archbishop Rampolla was made a Cardinal by Pope Leo XIII, and returned from Spain to Rome in 1887, he brought the present pontiff with him. The training he received under the diplomat, Cardinal Rampolla, has been invaluable to him.

The mission of the young della Chiesa in Madrid was evidently performed to the satisfaction of the Holy See, for Leo XIII promptly made him an official of the Secretariate of State at Rome. In the last days of Leo's reign he was appointed Sub-Secretary of State, an office that stands in close relation to the Holy See. In 1901 he was offered another advancement. He became substitute to the Secretariate and Secretary to the Cipher. Still, most of these positions held by him subsequent to the accession of Pope Pius X were of but minor importance. But Pius X and his secretary, Cardinal Merry del Val, were quick to recognize the merits of Monsignore della Chiesa, and recognition was given in princely style. The young priest was made a prelate on July 18, 1900; then Consultor of the Holy Office on May 30, 1901; then Archbishop of Bologna, on December 16, 1907. Pope Pius consecrating him Archbishop in the Sistine Chapel. As Archbishop of Bologna he accomplished more than had been expected of him, and from past labors much was expected. But, best of all, he won a rich legacy in the hearts of the poor of his archdiocese. No one in sorrow ever left his presence without being comforted. He was a veritable father to every man, woman and child under him.

### Raised to the Cardinalate.

Less than seven years work as Archbishop of Bologna convinced Pope Pius that Monsignore della Chiesa was worthy of the honors of the Sacred College, and consequently conferred the red hat as late as last May upon the man who was to succeed him to the Throne of the Fisherman. Consequently Benedict XV was a Cardinal only four months when he exchanged the red robe of his rank for the white robe of the pontiff. One of the first acts of his pontificate was to appoint Monsignore Parolin, nephew of Pope Pius X, to be Canon of St. Peter's.

Pope Benedict XV was born November 21, 1854, in Pegli, in the Diocese of Genoa, of which city Christopher



Columbus was a native. His first apostolic benediction sent to any foreign country was for America.

"I am glad," said His Holiness, "that my first apostolic benediction abroad will be forwarded to America, where the American Cardinals will at a later date impart it to the people directly."

Immediately after his election the Pontiff said that he could not imagine how his frail being was capable of enduring the weight of enormous responsibility thrown upon his shoulders, especially at a moment when almost all the countries of Europe were stained with blood, when the wounds inflicted upon humanity were also inflicted upon the Church, and when countless victims of the war were being cut down.

The war, he said, had armed faithful against faithful, priest against priest, while the bishops of each country offered prayers for the success of the armies of their own nations. But victory for one side meant slaughter to the other, the destruction of children, equally dear to the heart of the Pontiff.

His Holiness also expressed the hope that America's attitude in favor of peace, together with the prayers raised to Almighty God throughout the world, would mean that peace would come.

Only recently made a Cardinal, and not once mentioned as a papal possibility in all the speculations concerning the successor of Pius X, the election of Cardinal Giacomo della Chiesa constitutes a genuine surprise. The literal translation of della Chiesa is "of the church." Benedict XV seems to have been providentially named.

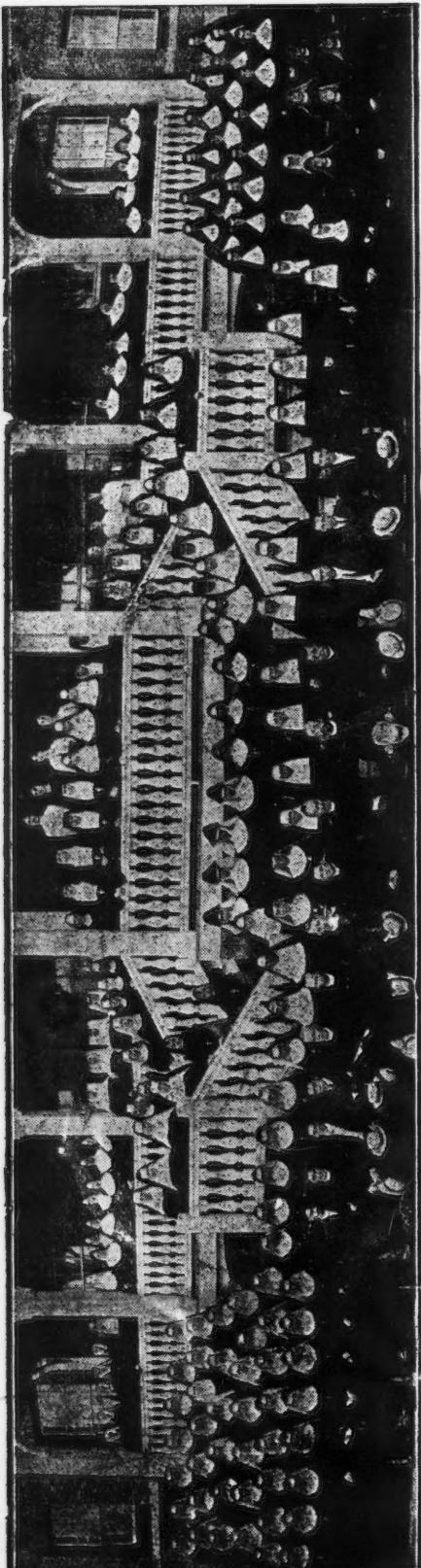
### Pope's Mother Offers Thanks to God.

Perhaps no one was made happier by the news of his election than was his mother. Marchesa Edwiga della Chiesa, a venerable lady in the eighties. She was at dinner when the telegram was handed to her announcing that now she was the mother of a Pope. Her family arose and showered their congratulations and felicitations upon her, but her first thought was to offer her thanks to God, and, escorted by all of Pegli, she repaired to the cathedral and gave thanks to Him. Then came the thought of the poor, and she distributed among them the sum of 5,000 lire. It is evident that love for the poor comes very naturally in the heart of His Holiness.

The face of the new Pontiff is the face of an ecclesiastic. There is mildness and firmness and piety and intellectuality plainly marked upon it, and Benedict XV must truly possess all these qualities and more to have been selected before his sixtieth birthday to reign over the Catholic world.

The loyalty of Catholic hearts is his. The prayers of his spiritual children will ascend for the welfare of the pontificate of Pope Benedict XV and that his reign as Vicar of Christ upon earth may be long and blessed with success.—The Extension.

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STRIKING PICTURE TAKEN IN FRONT OF LORAS HALL, ST. JOSEPH'S COLLEGE, DUBUQUE, IOWA,  
AT RECENT SUMMER INSTITUTE FOR SISTERS OF VARIOUS RELIGIOUS ORDERS.

### VOCATIONAL GUIDANCE DANGEROUS.

Vocational guidance so strongly advocated at the present time by many educators was declared a menace by Dr. T. E. Shields, of the Catholic University of America, in an address before the general assembly of the summer school for Sisters at Dubuque College.

"The general tendency in this country at the present time is to measure everything by dollars and cents," said Dr. Shields. "Vocational guidance is destroying the whole cultural view of our people. Specializing on one subject shuts out everything else and gives us a people that is dangerous. They are narrow, and they think themselves authority on everything under the sun. This tendency to specialize has caused an appalling deficiency in the educational life of America. People want and like broader views, and specializing tends to narrow."

"The wisdom of the ages and of Jesus Christ must go into any educational system that would be perfect. Education means the opening up of the mind to receive the wisdom of the world. Beyond cultural education I would call attention to research work. The aim of the Catholic university is to train men to be able to go out with the truth. Some have been turned out who are narrow and dangerous, the result of early specializing. The highest kind of research work is to open up new fields for others to follow. New methods, giving a new point of view, is the next highest. The highest plane of research work can only come to the man who believes in God, and sees Him everywhere. The worker is a pursuer of pure science. There is a difference between pure and applied science. Pure science is truth, and applied science is utility."

Turning to the professions, Dr. Shields said that for a teacher to simply know a subject was not sufficient for successful teaching; that the teacher must know the profession of teaching. No college is today recognized, he said, whose teachers have not received their A. B. and no head of a college department is considered competent unless he has gone out and done some research work. This, he said, is the demand of the colleges of today.

### DEEP BREATHING.

Regular and correct exercises and their value for the improvement of the figure and the general health can scarcely be overestimated. A few minutes' exercise performed regularly every morning after the bath will work wonders in the way of developing a thin figure, reducing a stout one and improving the poise and carriage generally.

But when exercises are commenced, care should be taken not to overdo the exertion.

Stout people especially should refrain from long and exhausting exercises at the outset, which may have a serious effect upon the heart, and therefore do far more harm than good. It is a good plan to start with two or three minutes' exercise only, increasing the time daily till it is possible to exercise for fifteen minutes or longer without experiencing undue fatigue.

The easiest, but also the most important, of all health exercises is deep breathing, which ought to be practiced by everyone, for it has a wonderful effect on the respiratory and digestive organs, and therefore on the whole physique.

Stand erect, in an easy attitude, the feet firmly planted a little apart, head up, lips closed, arms hanging loosely at the sides. Draw the breath in steadily through the nostrils till the lungs are fully inflated, and at the same time slowly raise the arms till they are extended straight above your head by the time the inhalation is completed. Remain so for three seconds, then exhale as slowly and steadily, lowering the arms to the original position.

When deep-breathing exercise is first started five inhalations in succession are sufficient, increasing the number daily and by degrees, till a hundred inhalations may be made without any sensation of discomfort. The exhalations may be through the mouth, as this strengthens the vocal chords, but the inhalations always through the nostrils; and the exercise should be done before an open window, or out of doors if possible—on a balcony perhaps—never in a close room.

While you think of it send \$1 for the current year's subscription and get a receipt by return mail. You will thus save money and avoid bothering about the matter later in the school year when you are rushed with work.



## Great Catholic Writers Your Pupils Should Know



By Brother Leo, F. S. C.,

Professor of English in St. Mary's College, Oakland, California.

### CALDERON—(Tenth of Series of Studies.)

The dramatic instinct lies deep in human nature and will manifest itself and assert itself no matter how rigidly it be suppressed. It is the play instinct which leads the small boy to enact the role of fireman-hero and rescue a doll from the fourth story of the bureau; it is the play instinct which charges the personality of a Forbes-Robertson with charm and power and brings the audience forward in their chairs as they follow the tragic story of Othello—a story they have heard over and over again, but which on that account loses none of its dramatic interest; it is the play instinct, in brief, which gives a philosophic depth to the oft-quoted words from Shakespeare, "All the world's a stage," and to the less familiar but equally pointed phrasing of Calderon: "All manner of men are represented in the great theater of the world."

**THE CHURCH AND THE DRAMA.** Much has been written, wisely and unwisely, concerning the attitude of the Catholic Church toward the theater; but there can be no reasonable doubt of her attitude toward the play instinct. In her liturgy she has utilized and sanctified it; for many years in her semi-official pageants she recognized and honored it. Councils and popes and bishops have time and again fulminated against the abuses of the theater, the scandalous lives of players, the evil manifestations of the dramatic instinct; but on the other hand we find in every century ecclesiastics in high standing and in good repute who devoted themselves as in them lay to the uplifting of the stage which they recognized as an educational force. St. Gregory of Nazienzen and St. Hroswitha of Gandersheim are not the only canonized playwrights, nor is Calderon the only priest who turned his dramatic gifts to the Master's use. In the very day in which he lived there were numerous priest-playwrights; witness Mira de Mescua, Tirso de Molina, Montalvan, Tarraga and—the greatest genius among them and perhaps the least worthy priest—Lope de Vega.

**THE RELIGIOUS DRAMA IN SPAIN.** It would be difficult to understand Calderon apart from his times and his race. When he wrote the golden age of heroic and triumphant Spain was just beginning its decline; it was turning to old gold and seemed all the brighter for the change. The Great Armada had years before been lost, but that, in the minds of Spaniards, was the work not of England but of Heaven. From the Spanish point of view at least, Spain was still mistress of the seas; and though revolts here and outbreaks there and stubborn fights over nothing somewhere else seemed to show that the military decline of the kingdom had begun, the loyal Spaniard felt that the world was still the heritage of God and the King of Spain and that an arm as skilled and sinewy as that of his ancestor leaped behind the caballero's steel.

It is well for us to bear in mind, when reading Calderon or when reading about Calderon, that phrase that occurs so often in contemporary Spanish literature, "God and the King of Spain." There we have a key to the understanding of what honor meant to Calderon and his audiences at the Buen Retiro; there we get an insight into the significance of such plays as "El Alcalde de Zalamea" and "El Medico de su honra;" there, above all, we find the source of a bright, white light which, failing athwart the broad canvas of Calderon, illuminates the unsuspected beauties of the darkest corners and brings the whole into effective proportions.

If all the world loves a lover, it loves him especially on the stage. And seventeenth century Spain manifested an almost incredible fondness for the passion, sacred and secular, of the native drama. The great Lope de Vega was still alive when the young Calderon came into his own; and had not Lope de Vega in a sense founded and estab-

lished a form of drama directed especially to the populace? Were not the *corrales*, as the theaters were called, as popular as the churches, almost more so? Was not the *comedia*, whether it dealt with the legend of St. Patrick or the conquest of the Moors, followed with unabated interest?

The crowds that filled the *corrales* of Madrid and Seville in the time of Philip III and Philip IV were externally not unlike the mobs that in the days of Elizabeth in London swirled about the apron-stage of the Swan and the Globe. The *patio* was the pit, los *mosqueteros* were the noisy groundlings; and as impatience rose and the musicians with guitars and harps failed to appear, voices rose to shouts and hisses flashed snakelike upon unheeding ears and half-eaten fruit beat against the undelusive scenery until the musicians were heard *templando los instrumentos*. Or perhaps the play was of a distinctively religious character and given in the streets. In that case the audience first went to mass as good Christians should, and then, holding candles they joined in the procession that invariably preceded the moveable stage. The drama was at that time the chief form through which the national life expressed itself; it was what the statues of Myron and Apelles were to the Periclean age, what the cathedrals were to mediaeval Europe.

**THE LIFE OF CALDERON.** Pedro Calderon de la Barca was born in Madrid in 1600. He was a scion of the Spanish nobility, and all his life was associated with court life. His early training he got from the Jesuits; then he studied—some say for seven years—at the University of Salamanca. Be that as it may, the important fact is that Calderon was a learned man, and that he had imbibed his learning under Catholic auspices. He rapidly became famous as a poet and dramatist, and early attracted the attention and consistent friendship of King Philip IV. But Calderon was no mere carpet knight and took an active part in several campaigns, notably in Italy and the Netherlands. Once, so the story goes, he wished to go to the wars; but the king, fearing to expose so gifted a subject, insisted that before setting out on the campaign, Calderon write a new play. The playwright worked under forced pressure and succeeded in finishing the allotted task in time to join his companions at the front. The episode shows him as one who could fight as well as write.

During most of his life Calderon had charge of the royal theater, the Buen Retiro, where he gave the first performances of many of his plays and staged productions of extravagance and costliness for the good pleasure of the king and the court. But he was a popular dramatist, too; and it is significant that the plays of his which we today consider of most worth are almost without exception the plays written for the patrons of the Madrid *corrales* rather than the plays devised for the delectation of the royal circles at the Buen Retiro.

As Calderon grew older his character mellowed more and more and his thoughts turned often to God. Already a member of the Third Order of St. Francis, in 1651 he was ordained priest. For the thirty remaining years of his life, Calderon, while not neglecting the duties of his sacred office, continued to write dramas, both sacred and secular. He died in 1681.

**THE COMEDIAS OF CALDERON.** The Spanish word, *comedia*, does not mean what the English word, *comedy*, means. Rather it is similar in meaning to the German, *Schauspiel*, or to our equivalent, *play*. As Morel-Fatio puts it, "the *comedia* is the Spanish drama and nothing else."

The *comedias* of Calderon are of two kinds—the secular plays and the full-length religious plays. Typical of the first class is his play that is perhaps best known in English, "La Vida es sueno" (Life Is a Dream); typical

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of the second class is "El Principe constante."

The secular *comedias* have been rightly designated the *capa y espada* dramas. They are "cloak-and-sword" plays with all the romantic filigree of a Latin race and a period of racial self-consciousness.

The *comedias*, as a whole, both sacred and secular, are worthy of Calderon; but had he written only them he would not be the dominant figure that he is in the literature of his country and of the Church and of the world. A man's best work is supposed to embody, in some mysterious way, the very best that is in him; and the best that was in Calderon shows itself in his shorter sacred plays, the plays with which his name is peculiarly identified, the *autos sacramentales*.

**THE AUTOS OF CALDERON.** The *autos*—for Calderon did not invent them though he did bring them to their highest perfection—came into being in connection with the celebration of the feast of Corpus Christi. Their purpose was, in general, to foster devotion to the Blessed Sacrament and to increase the piety and the faith of the throngs who witnessed their performance.

In structure and general character, the *autos* much resembled the English morality, familiar to students who have given some attention to the forerunners of Shakespeare. The characters were abstractions, such as Vice, Good Deeds, Riches, etc.; and the action set forth an allegory of the life of man or some phase of his spiritual conflict.

In England the morality was as a general thing flat and dreary; but in Spain the allegorical fell upon more congenial soil and the *auto*, under the inspired hand of Calderon, became a lively and ennobling call upon the dramatic instinct. Calderon took theme after theme bearing upon the spiritual life of man, fitted it in some way to the feast of Corpus Christi and then wove about it the tense threads of his plot and suffused it in the glow of his faith and poetry. The *auto* that bids fair to appeal most strongly to young readers is translated under the title of "The Great Theater of the World." Here Calderon represents God as the Author of the play; the parts are given to various characters such as Riches, Beauty, Labor and Beggary; the characters enter through a door on which is painted a cradle and go out through a door on which is painted a coffin; some of them grumble about their lines, but they are assured that not the parts they play, but the way they play them, is to be taken into account, and that the motto for them all to bear in mind is: "Play well thy part, for God is God."

**SOME CHARACTERISTICS OF CALDERON.** 1. **Dramatic sense.** Not every intelligent man, not every intelligent writer can write drama, for it may happen that he may have little or nothing of the dramatic sense. Such, at least according to Macaulay, was the case with Byron; such would have been the case with Francis Thompson had he attempted the dramatic form. Now Calderon had the dramatic sense, the constructive faculty. In some of his *capa y espada comedias* the situations are a bit forced, the characters more than a bit wooden; but the plot always proves dramatically effective and the people in the play serve to carry on the action. His usual procedure, as in "El Alcalde de Zalamea," is to start with a scene which arouses curiosity and then to use every legitimate means of sustaining and increasing the interest thus aroused.

2. **"Gongorisms."** Luis Gongora y Argote (1561-1627) introduced into his later writings a certain affected, inflated, bombastic element which now bears his name and which leaves some of its traces in the work of Calderon. In connection with the fact that Gongorisms exist in Calderon's plays, it is necessary for us to remember two things: First, that some critics, including his fervent German admirers, hold that the passages where this stylistic flatulence is most in evidence are the work of a meddlesome editor rather than of the poet himself; secondly, that when we pronounce a thing inflated or bombastic we use a relative term; the passage may be affected in our ears, but for all that it may have rung true in the ears of its first audience. After all, America in the twentieth century is a trifle less demonstrative than Spain in the seventeenth.

3. **Character drawing.** This is Shakespeare's strongest point; it is Calderon's weakest. With the Spanish poet, the play is indeed the thing; the people in the play are quite secondary. Many of his characters are types used over and over again in successive plays; others are

combinations of irreconcilable traits unexplained and inexplicable. While he has certain characters, such as the *gracioso* or clown in "La vida es sueno" and the peppery old officer in "El Alcalde de Zalamea," that strike us as individualized and that live in the memory, it is none the less significant that we never think of Calderon as we do of Shakespeare as the creator of this character or that. His power of character drawing, to conclude, was neither great nor remarkable, but it was at least equal to the demands made upon it by his technique which emphasized the other elements of successful dramaturgy.

4. **Emphasis on setting.** Calderon was no believer in the trestle-and-boards species of stage; he advocated the use of scenery and developed the element of setting to such an extent as to bring upon himself the charge of excess. His productions at the Buen Retiro gave him unstinted opportunities of gratifying his taste for artistic display in stage management, for the king spared absolutely no expense; and Calderon availed himself of his exceptional facilities. His plays became pageants on land and pageants on water; his actors represented part of the action as taking place on ships and in chariots apart from the stage proper; and on at least one occasion he emulated our own three-ringed circus when, on St. John's eve, 1636, he produced "Los tres Mayores Prodigios" in three acts, each act on a separate stage and by a different company of players.

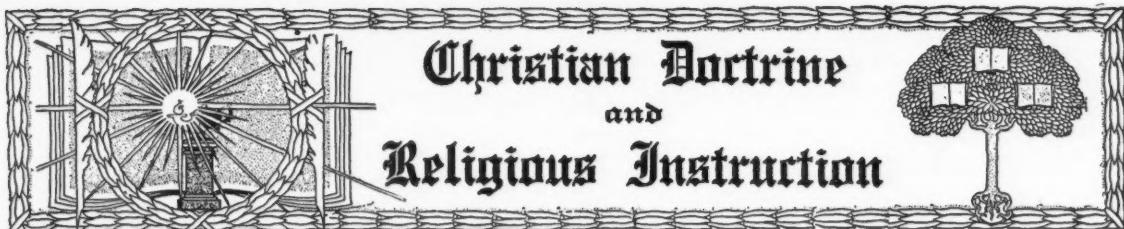
5. **Purity and Reverence.** In contrast with the drama of the Restoration, the contemporary period in English literature, the plays of Calderon are singularly pure in tone. This is, indeed, a characteristic of the Spanish drama. Calderon, of course, does not close his eyes to certain unpleasant facts in life; but he is not hypnotized by them, and in his treatment of them he demonstrates that a man may say anything without giving offence if only he knows how to say it. Not less striking is his deep reverence for God and the things of God.

6. **Catholicity and Romanticism.** If, as has been said, Calderon is the most stately figure in Spanish literature, it is because in him are reincarnated the finer and better spirit of his race and his day. Calderon is the poet of the Catholic Church and Romantic Spain. As the Schlegels long ago found out, Calderon not only asks questions, but solves them; and his solution of the world problem is his buoyant Catholic faith. "Though not the greatest of Spanish authors, nor even the greatest of Spanish dramatists," says Fitzmaurice-Kelly, "he is perhaps the happiest in temperament, the most brilliant in coloring. He gives us a magnificent pageant in which the pride of patriotism and the charm of gallantry are blended with the dignity of art and 'the fair humanities of old religion.' And unquestionably he has imposed his enchanting vision upon the world."

**CALDERON IN THE CLASSROOM.** With certain modifications, the best way to familiarize a class with Calderon would be that suggested in connection with our study of Dante. The life of Calderon is less eventful and we know less of its details, the works of Calderon are less massive and we possess them in less accessible form; but both poets were great largely because they were Catholics and both gave in their writings a convincing presentation of Catholic belief and Catholic practice. The *autos* of Calderon—it is to be regretted that we possess no adequate English translation of them all—form fine material for class talks and the story hour; above all, they might be utilized in the development of the convent drama. Our student dramatic clubs will look far ere they find more usable material than Calderon has supplied them.

**BIBLIOGRAPHY.** The best introduction to Calderon, despite its age and its occasional anti-Catholic shiverings, is "An Essay on the Life and Genius of Calderon," by Archbishop Trench. The book contains partial translations of a *comedia* and an *auto*. Fitzmaurice-Kelly is worth reading in two books: "History of Spanish Literature" and "Chapters on Spanish Literature."

Besides in Trench's book, translations of some of the plays of Calderon are to be found in the following: Translations of Calderon's dramas in the meter of the original, by D. F. MacCarthy; volume ii of Ticknor's History of Spanish Literature, and MacColl's Selected Plays of Calderon. A fine analysis of one of the *autos* is given by Mrs. Sadlier in The Catholic World for June, 1912. Six dramas from Calderon, translated by Edward Fitzgerald, are to be had in the second volume of his Letters and Literary Remains.

**PRINCIPAL FEAST IN OCTOBER.**

October 1, St. Remy; 2, Holy Angels; 4, Feast of the Holy Rosary; 8, St. Bridget of Sweden; 9, St. Denis; 10, St. Francis Borgia; 15, St. Teresa; 17, St. Hedwig; 19, St. Luke the Evangelist; 23, SS. Simon and Juda.

October 31, the Vigil of All Saints, is a day of abstinence.

**A TALK TO BOYS ON  
ST. ALOYSIUS AS A PATRON AND MODEL.**

By Rev. Reynold Kuehnel.

There are few churches without a statue or picture of St. Aloisius. Many churches are named in his honor. Most sodalities of boys are under the protection of St. Aloisius. He is without doubt a sublime model for a Catholic boy.

St. Aloisius was born March 9, 1569, at Castiglione, Italy. His father, Ferdinand de Gonzaga, was the reigning duke of the principality of Castiglione. His parents were very pious people. The first words his saintly mother taught him were the holy names of Jesus and Mary. He was able to make the Sign of the Cross before he could say the words of that blessing. His conduct from childhood up was so blameless that he was brought to the court of the Medicis, where his gentle manners and his piety gained universal admiration. At the age of twelve he had the grace of meeting another saint, St. Charles Borromeo, by whom he was prepared for his first holy Communion. What a beautiful sight it must have been for God and the angels to see these two saints, the one teaching and the other eagerly listening to every word regarding Jesus, the Son of the living God, in the Tabernacle. Some time after his first holy Communion his father introduced him to the court of Spain, where he, together with his younger brother, was made a page. At the Spanish court the young saint was noted for his great modesty. Though as a page he was almost constantly in the presence of king and queen, he never raised his eyes to look at the face of the queen. When he left the court he had never seen the queen's face. Even before the saint was introduced at the royal court he had resolved to leave the world and enter a monastery, and the glitter and pomp of the court never caused him a waver in this intention.

Needless to say, his resolution to renounce the crown in favor of his younger brother was a great shock to his father. "You have inflicted a wound," he said, "that will bleed for years to come. But," he continued, "if it is the holy Will of God that you should enter a monastery, by all means do so in the name of God."

St. Aloisius then renounced all rights and claims upon the crown of Castiglione in favor of his younger brother. Immediately after he appeared before the General of the Society of Jesus, applying for admission.

**Brilliant Career Renounced.**

His father had planned a brilliant worldly career for his saintly boy. He had felt that the honor of his name, the welfare of the crown and his people, would be in able hands after his death. Inside and out of the castle Aloisius was idolized. In his manners he was unassuming, yet always graceful, cordial yet never free or bold, dignified and yet without airs. In his studies he outclassed all. He was advanced beyond those of his own age. Yet he was never haughty or inclined to indolence, although one or both of these characteristics often go with a brilliant mind. It is no wonder, then, that his father was so reluctant to lose him. No wonder he broke out in those famous words of a heartbroken father: "You have inflicted a wound that will bleed for years to come."

The members of the Society of Jesus are known for having most brilliant minds among them. But even among that select circle of great minds the brilliancy of Aloisius called forth words of unstinted praise. He fin-

ished his university course at the age of seventeen, and passed with highest honors a public examination in philosophy and theology. At the age of nineteen he passed the examination of his order, to which, as a rule, its members are hardly ever called before they are nearly twice this age. When we recall that the saint finished his university course when only seventeen years of age, we need not be surprised that his teachers and professors foretold a great future for him.

In the year 1591 a pestilence broke out in Rome and carried off many of the people. The youthful Aloisius asked permission to take care of the sick and dying.

In times of such calamities churches and convents were often turned into hospitals. Pious men of the world formed societies for the care of the sick and the burial of the dead. The sickness being very contagious, most of these willing workers contracted it and died as martyrs of charity.

Aloisius, having weakened his health with works of mortification and with fasting, was not strong enough to withstand the strain of the hard work, and he died as one of these martyrs of charity on June 21, 1591, when he was twenty-three years of age.

**The Predominant Virtue of Purity.**

The predominant virtue of the saint was his holy purity. When people called him an angel in the flesh it was no idle flattery. According to the testimony of all those that knew the saint intimately, he is never known to have committed even a deliberate venial sin. He preserved his baptismal innocence up to his last breath.

When Aloisius was not quite seven years of age his teachers overheard him using an expression he had learned from the soldiers of his father. He did so without understanding the meaning of the word. Upon being told that the word was highly improper, Aloisius began to cry most bitterly, asking pardon of all who heard him use the word, and ever after he called that time the time of his conversion. Theologians doubt whether he even committed a venial sin by repeating a word, the meaning of which he did not fully understand. And yet the sorrow of the saint over this one fault was lifelong and most pathetic. And do you wish to know what a life of penance this innocent boy led? At home as well as elsewhere, whenever he could escape from the general meals with others of his rank and station, he would eat so sparingly, and then only foods for which he had the least desire, that people often wondered how he could keep alive. His eyes and ears he kept in perfect control. Whatever might in the least violate his feeling of modesty he wanted not to see or hear. His mortifications when still in the world were far greater than even the mortifications expected of pious souls in convents.

And now, let me ask you, what have we to show in comparison with this saint. Do we keep our eyes and ears in such perfect control that we permit nothing to enter through them into our souls that would in the least injure our feeling of modesty? Is it not a fact that we are eager to see and hear everything under the plea that we are wise enough to know when to quit? And we only imagine that we are wise enough. The fact is that none of us could match our little learning against that of this saint. If he with all his learning was so careful, how much more careful ought we to be!

**Penance and Mortification.**

Christian art pictures St. Aloisius with a crown at his feet, to teach us that he thought little of earthly honors. At his side we see a skull and a scourge. The skull indicates that he saw clearly the vanity of all earthly things; the scourge indicates his spirit of penance. The saint chastised his body by scourging, by sleeping upon a bare board instead of a soft bed, and by many other acts of penance and self-denial. What can we show in penance and mortification? The Church, it is true, does not re-

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quire you to fast until you are of age. Still, a fast day now and then would by no means mean a hardship to you. The saint did not wait with fasting until he was of age. We might practise many various acts of self-denial without injuring our health. But, alas, our desire for ease, comfort and pleasure gets the better of us. Whenever we are put to extra effort or some little annoyance, do we not try industriously to escape it?

At the present time modesty is difficult to preserve, because we will not hear of penance or of any kind of mortification. We exercise no control over eyes, ears or tongue. We give the enemy of souls full sway to do as he likes, and he makes good use of his opportunities. And then we go and complain that we are so much vexed with temptations. If we had our senses in perfect control, as St. Aloysius had his, if we were lovers of mortification as he was, we would have less ground to complain about temptations. Those who think that penance and mortification belong only within the walls of convents and monasteries make a great mistake. I think we can safely take it for granted that there is more reason for penance and mortification outside of convents than within them. Though God may not have chosen you to live the life of a monk, you are not dispensed from doing penance.

Again, the saint is to us a model of humility. He had every qualification to allow of some reasonable pride. The crown and title of duke were to be his; he had wealth at his command; he was liked and admired; his wonderful learning gained respect for his wisdom. Yet we find the saint simple and plain, as though he had been the child of a poor farmer. Neither learning nor rank, neither wealth nor honors, could turn his head. And we, while we have not much to boast of, fairly burst with pride. Others are brighter than we, others outrank us in station and honor, others may be more attractive than we, yet we are always ready to belittle others and to push ourselves to the foreground, fondly imagining that we are so much better than all the rest. Ignorance and pride go usually side by side. Much reason indeed we have to feel ashamed of ourselves when we consider the humility of a St. Aloysius!

### Daily Routine of St. Aloysius.

Lastly, St. Aloysius shines forth as a model of piety. The environment in which he lived was not always favorable to a pious life. At the court of princes and kings, and at universities, life offers few opportunities for true piety. Still, the saint never neglected the duty of prayer. Little is the praying that we do. We may perform some little good work, perhaps not even with the right intention, and immediately we imagine that we are almost too good for this world! To receive holy Communion once a month seems unnecessary to many. They actually fear they may become too saintly! To spend a quarter of an hour saying the rosary is too long a time, while we do not worry over hours spent foolishly, perhaps even sinfully. St. Aloysius went to Confession and holy Communion every Sunday. On Monday, Tuesday and Wednesday he thanked God for the grace he had received, and on Thursday, Friday and Saturday prepared himself for the next holy Communion.

When we think of our own indifference and compare it with the zeal of this saint, we must come to the conclusion that all our aspirations are for our earthly welfare and that we care little for our soul.

Let us pray to St. Aloysius, the patron of our Sodality, that through his powerful intercession we may be animated with a holy zeal for the glory of God and for the salvation of our soul.

### SOME TIMELY CAUTIONS ON RELIGIOUS TEACHING IN OUR SCHOOLS

By Rev. J. J. Clifford (Los Angeles, Cal.)

Under the divine assistance which has been promised to the church, the Catholic school is the most potent influence for instilling into the minds of persons the practical knowledge of the duties which have their origin in Christianity.

There is a danger that we misuse the system of Catholic education. We have Catholic schools and colleges, and yet they may be Catholic in theory and not in practice. In those schools of ours we may emphasize the points wherein we agree with secular education and, attach too little importance to those points which give to our system the coloring which is not found in the other. That there are many subjects common to the secular and

religious systems of education goes without saying. Herein lies the danger to our position. We try to procure as good results as does the secular system. In this aim after results which will bear comparison with those procured by secular schools, we may risk the proper teaching of those subjects which differentiate our schools from others.

### Time to Be Given to Catechism.

Oftentimes more attention is paid to secular than religious subjects. Looking over some catalogues of Catholic schools and colleges we find that the catechism in them occupies a most obscure place. Where we find four or more hours a week devoted to the classical or mathematical, or scientific or literary course, we find but one measly half-hour given to the teaching of Christian doctrine. If there be but one hour a week devoted to catechetical instruction, we have no right to deceive the people into believing that their children go to Catholic schools. Furthermore, it is a manifest imposition on the generosity of Catholics to build and maintain schools in which the main ideas of a Catholic educational system are almost lost sight of. The catechism should hold as important a place in the curriculum of a Catholic school as Latin, English composition, algebra, arithmetic. The main function of a Catholic school is to teach the catechism. The function of the stomach is to digest food, not nails. We destroy utterly the end of our educational system if we relegate the catechism to the basement. That is what has been done by certain schools, which trade on their Catholic name, but which are no more Catholic than the Whittier State school, with a Sunday school lesson thrown in.

### Religious Atmosphere in School Not Enough.

Perhaps some may take exception to what I have expressed, and I have no doubt that some will object. They will say that what gives a Catholic school its position is the religious atmosphere which is thrown around the pupils. The devotional exercises at certain times during school hours impress the child. The religious garb of the teacher suggests religion. No one will deny that there is a religious atmosphere in our schools. Yet, if the catechism be not thoroughly and efficiently taught, the religious atmosphere will remain external, and will produce no internal effects. It will remain but an atmosphere. This explains why Protestant pupils are entirely unaffected in Catholic schools. They leave the school as hopelessly protesting as they entered. They had the Catholic religious atmosphere during their time at school. They were present at all the religious exercises which were held in the chapel. I have read somewhere that it is the proud boast of some Catholic schools that they graduate their Protestant pupils, more than ever firmly entrenched in their religious belief. Might not the same causes work the same effects in Catholic children? It is silly in the face of such facts to assert that a religious atmosphere is sufficient for Catholic children. That atmosphere must be transmitted to the mind and heart and will. It can be done only through catechetical instruction. One hour a week is not sufficient. If any one thinks differently, what's the use of the expense incurred when we can obtain just as good effects from the Sunday school which occurs but once a week.

### The Difficulties of Catechetical Instruction.

Catholic educationalists should be alive to the importance of catechetical instruction. The teaching of the catechism is the driest and hardest and most wearisome of instructions. To the difficulties inherent in the catechism there should not be added any other. The difficulties of acquiring an accurate knowledge of Christian doctrine will be increased manifold if the catechism be deemed the least important subject in the course of studies of a school or college. There is a greater need of a knowledge of the catechism nowadays than in former times. The boy or girl who leaves school to enter into the hard struggle for a livelihood has many difficulties to overcome. The religious atmosphere of the school is changed into an atmosphere that is far from being religious. Unless he has been well grounded on the principles of religion, he will not be able to overcome the obstacles, moral and intellectual, that cross and recross the path which leads to fidelity toward God. There is every inducement to turn his back on God and religion, and unless the Catholic system of education has been of help to him, there is no other means available to enable him to attain eternal life.

# Plan for the Study of South America

Supt. G. B. Coffman, Pana, Illinois

In making a general study of South America, let us suggest the question, Why has South America been much slower in development than North America? Let us study South America from this standpoint.

Have pupils, from the map, find the zones of South America and compare them with North America. What is the northern boundary? What is the southern boundary? What is the distance from the extreme north to the extreme south in degrees? In miles? How does the distance compare with North America? Is the southern part colder than the northern part of North America? Why? Compare the width of the two continents. Give the longitude of each.

Study the Andes mountains by reference to the maps, the reading in the text and stories which may be found on the subject. History stories are excellent to get the image of the mountains. Use pictures. Locate some of the highest peaks and volcanoes. Note that some of them are active. Find the width of the system and note the deep valleys between. Compare them with the corresponding mountains of North America. Compare height and width. Compare the Brazilian Highlands with the Appalachian system. From an outline map have pupils fill in the mountains noting the highest peaks. In the class study it is best to build this in an outline map on the board. This will help get the image fixed.

Draw a line on your outline map, fixing the height of land both on the east, west and north sides of the continent. This will give the natural divisions of the drainage. On the same map draw the Amazon river and some of the large tributaries, the Orinoco, Magdalena river, Francisco river, and the Plata river with the Paragua and Urugua rivers as tributaries. Place on the same map lakes Maracaibo and Titicaca. We have now a working basis for the drainage of South America. Drill daily on the names of these rivers, lakes and mountains until the pupils are perfectly familiar with them and their location. They should be able to spell them.

We are now ready to take up the winds and the rain. Have the pupils understand that the winds and the highlands are the key to the rainfall. Have pupils review the conditions of the air that produces rainfall. Humidity, temperature, etc. Have pupils note the belt of calms that extend across the continent in the neighborhood of the equator. North of this belt, the northeast trade winds blow and south of it the southeast trade winds. South of these winds will be found the horse latitude. South of the horse latitude we have the prevailing westerlies. These winds blow across the southern end of the continent. Use an outline map and place on it these winds. Have pupils thoroly understand them.

If the pupils understand the winds, we are ready to work out where it will rain. Note, I say work out. If you merely tell the pupils where the rainfall is without them seeing reasons, you have accomplished very little. Indeed, you have accomplished nothing that will help them work out geographical facts. Have pupils work out why there is heavy rainfall in the belt of calms. Mark it on the outline map by writing heavy rainfall. The northeast portion will receive much rainfall. Why? Have pupils note that the trade winds blow from the ocean and are forced to rise. Thus rainfall. The highlands of Eastern Brazil will also have plenty of rain because of the vapor-laden southeast trades. Have pupils note that these winds lose much of moisture in passing over the continent, but on reaching the Andes, they must rise much higher. On rising, they lose much more moisture. Therefore, there is much rainfall on the eastern side of the Andes. Why do these belts of rainfall shift north and south during the year?

To answer this the pupils must think of seasons. Where are the llanos and campas?

What causes the desert land in Peru and northern Chile? To answer this question, have pupils note the trade winds and the height of the Andes mountains. Note that the prevailing winds blow parallel with the coast, therefore, have but little moisture. Since they are blowing toward the north, they are getting warmer. Thus no rain.

Further south in Chile, the rainfall is on the western side of the mountains, while on the eastern side they have but little rain. Have pupils work this out. Thus the western part of Argentina is dry. After the pupils have worked over the continent, have them place on the outline map, the wet and dry regions. Call special attention to the two dry regions, one on the east side of the Andes and the other on the west side. Compare these desert places to similar places in the United States.

The pupils are now ready to work out the plant life of the continent. Refer to the outline map on climate and rainfall. Note the quality of the soil. They can then determine the vegetation. Select a few of the principal products of the continent and tell where they grow and why they thrive best there. Take such as wheat, corn, rubber, alfalfa. Locate these and place on the outline map. Have pupils determine where the centers of trade for the produce would naturally be. A few of the larger centers should be named and located. Compare these centers of trade with similar centers in North America. Compare the coast line and the harbors of South America with North America. Note particularly the western coast of South America. What effect will the opening of the Panama canal have on the commerce of South America?

One lesson should be given on the minerals found in the continent. Note why they are not developed. What will have to be done before they can be developed? Compare the difference between the mineral production of South America and North America. Note that in some places of South America they have nothing but farming. While this is excellent, they have nothing else to do. Where are such places? How would you like to live in such a monotonous country?

Note the commerce of the continent. How is it carried on? Have they navigable rivers? Have they many railroads? Where might profitable railroads be built? What are some of the important ports? What produce is shipped out? Where does it go?

In the above I have touched on the minimum essentials. If the teacher will carefully work them out from the cause and effect, and drill till the pupils know them thoroly, she will have but little difficulty in working over the political divisions of the continent. One month's time could be profitably put on the general study of the continent. Do not be afraid to have them make several outline maps. It will help fix the relations which the pupil must have before he can understand. After the map is made, have pupils write in review on the subject. Write on such subjects as the rainfall and reasons, the surface, the rivers and drainage, the minerals, the crops, the commerce. These, with the maps, may be bound in booklet. Grade the booklets. If pupils do this in the above way, they can not help have a fairly good knowledge of South America.

Do not stick too close to the text. Use stories, pictures, maps, charts and material from magazines. Encourage pupils to search for information.

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You cannot change yesterday, that is clear;  
Nor begin tomorrow until it is here,  
So the only thing left for you and for me,  
Is to make today as sweet as can be.

## Hints On Teaching Spelling

Arthur Verner, Principal Township High School, Pontiac, Ill.

Of all methods proposed for the successful teaching of spelling, I think the following embodies the most good sense. The proper beginning of spelling as a separate study in the lower grades is by omitting all simple words such as cow, horse, dog, man, etc., that are of necessity learned in the primer and first reader, and the taking up of words, which tho simple in themselves, are liable to be misspelled. For illustration, take the words vase, trace, chase, and lace, all from a second reader. These, and all such words cannot be spelled by analogy. To do so, is to misspell half of them. How shall we get them? To my way of looking at it, there is just one way. Teach children to see what they look at. Teach them to make close comparison and sharp contrast of all words in which different combinations of letters produce the same sound. Words occur in which **a**, **ai** and **ay** make the same sound. The only way to get such words is to study the words, seeing them as units. An examination of this matter of the similarity of sound produced by different combinations of letters, introduces us to the consideration of the teachings of homonyms, which are among the most troublesome but the most useful words in the language. Much care needs to be exercised in this work. Indiscriminate lists should not be given, and the words should not be paired or grouped as they are most commonly. One of the best spellers now on the market affords a splendid example on this point. It says, "The word tun is seldom used as the name of cask, and it is certain that present day pupils will never use it. Until tun and ton were studied together, there was but little probability that ton would be misspelled. But from the moment they are studied together, every pupil needing to write the word meaning 2,000 pounds will meet in his own mind the question, 'Shall I spell it with an o or a u? and the more he thinks about it, the more likely he is to choose the wrong letter. There is not likely to be confusion in the minds of pupils with words like these if they are presented at long intervals. Early in life a child learns load. Not for a long time will he get lode, and when he does get it, there will be no confusion unless the words are studied together. Such words as **to**, **two**, and **too**; and **there** and **their** are learned at nearly the same time, and it is the confusion of a few words like these that in many cases lead to the giving of long lists of homonyms, when only a few are needed. These long lists defeat the very purpose for which they were planned. Especially is this true when they are selected and taught as they commonly are. I should teach homonyms the same as I should teach other words, namely, each one as a unit, and without regard to any other word. But no matter what the method of presentation may be, every method must recognize that frequent drill and review are necessary to the learning of the spelling of troublesome words. Drill, drill, drill, is the price to be paid for good spelling.

From what I have said it would appear that only those words that present some orthographic difficulty should be used as spelling lessons. But the idea of just what constitutes orthographic difficulty is by no means the same everywhere. It varies much in different places. In any place it seems to be a matter of judgment on the part of the teacher. Carefully conducted experiments in a large number of cities throughout the country have shown that words that are frequently misspelled in one place, present no difficulty in another; also, that many words that are misspelled quite generally are such as apparently should present no difficulty whatever.

The professor of psychology in the University of Wisconsin has made a study of the difficulties of spelling. He found that the greatest difficulty lies in the doubling of letters. The difficulties, following in order, were the terminations **able** and **ible**, the diphthongs **ei** and **ie**, and the terminations **tion**, **sion** and **cion**, and **ceed**, **sede** and **cede**, and in the use of the silent letters. This, however, does not establish the fact that these are the kind of words that will bother your pupils. But if they are, stress should be laid upon them until mastered. The doubling of letters and some others of these difficulties involve the rules of spelling. To meet these difficulties a rule or two should be emphasized in each grade and all reviewed in the eighth. Each grade, should each year, review all that they have gone over.

To be able to spell the words of the spelling book and spelling lessons is not enough. There are new words continually coming up and being made which must be learned, and this brings us to the most desirable accessory to the ability to spell well, and that is the formation of the "dictionary habit." This habit, if formed early and constantly practiced, will make even a naturally poor speller a good speller in adult life, and besides, will add much to his general intelligence. No amount of talk on the part of the teacher will accomplish much towards the formation of this habit. It requires definite lessons. The benefits of this work are principally three, viz., the searching for the word, the retention of the letters of the word in the mind and the mental chastisement if they slip away; and the acquiring of the meaning. It is plainly to the child's best interest that he be compelled to consult the dictionary.

Finally, the experience of observant teachers and the experiments of scientific educators have conclusively demonstrated that the natural order of words in learning to spell is the order of the acquisition of words. It is useless for a child to learn the succession of letters in a word however easy it may be, before his mind has the power to grasp to some degree, at least, its meaning. The natural growth of the learner's knowledge should determine the order and progress of the spelling exercises. The spelling of his words, therefore, will be presented to the learner at the time of their most frequent use—the time when he has occasion to use them in his daily conversation and recitation. This includes the common possessives, contractions, plurals and synonyms.

The following items may prove of value to you:

(a) **Exceed**, **succeed** and **proceed** are the only words of our language that end in **eed**; **supersede** is the only one ending in **ede**. Spell all others with the last syllable pronounced like these with **cede**.

(b) In spelling words having the diphthongs **ie** or **ei**, always keep the **i** after the **l** and the **e** after the **c** and you will have something that will always be found in the head—**l-i-c-e**.

(c) **Arefy**, **calefy**, **torrefy**, **liquefy**, **madefy**, **putrefy**, **rarefy**, **stupify**, **tabyfy**, **tumefy**, and **humefy**, are the eleven verbs ending in **ify**, spell all others **ify**.

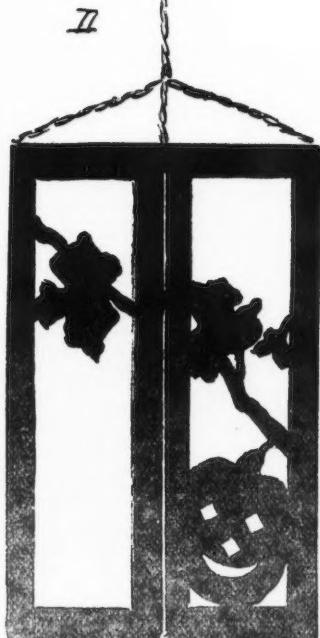
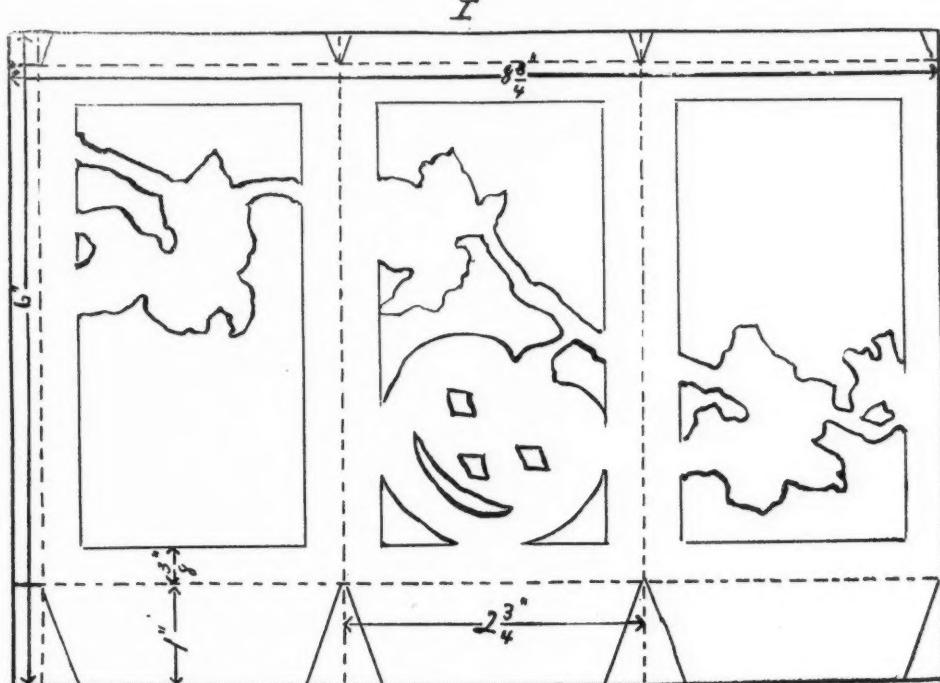
(d) All and full entering into compounds nearly always drop one **l**.

### MILKING TIME

When the cows come home the milk is coming;  
Honey is made while the bees are humming;  
Duck and drake on the rushy lake,  
And the deer live safe in the breezy brake,  
And timid, funny, pert little bunny  
Winks his nose, and sits all sunny.

## October Drawing and Handicraft

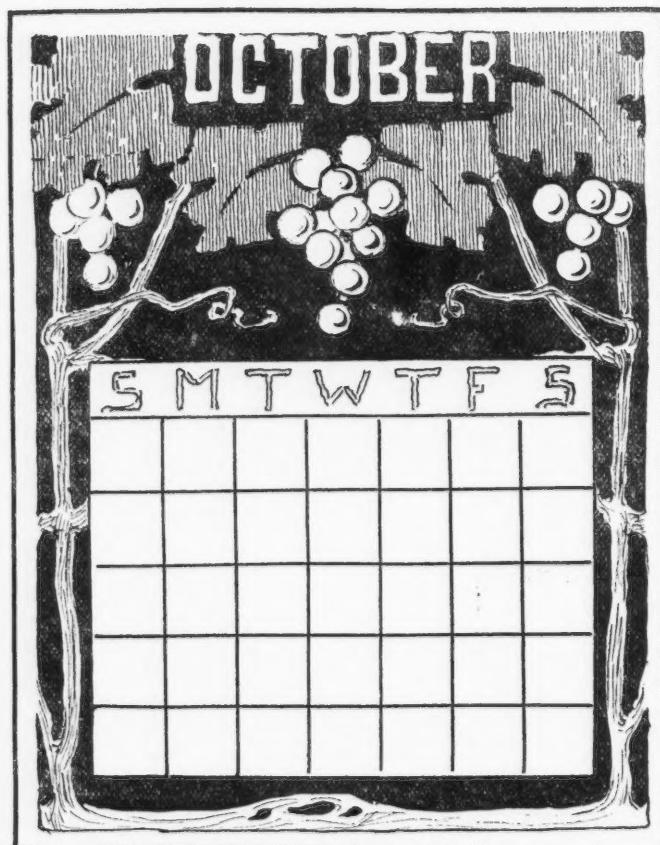
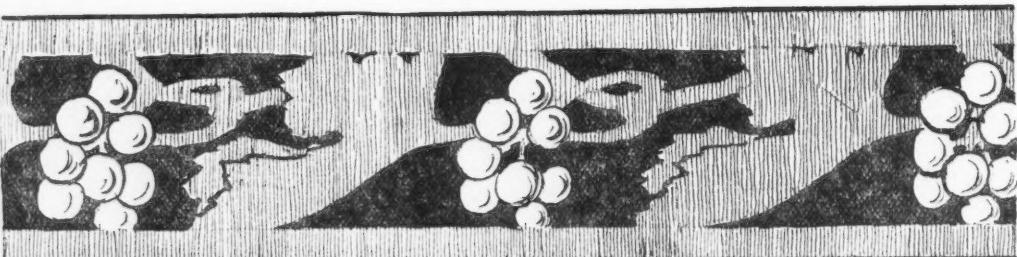
May B. Moulton, Supervisor of Drawing, State Normal, Oshkosh, Wis.



### HALLOWEEN LANTERN

This little lantern is simple in construction and makes a pleasing Hallowe'en decoration for the schoolroom.

It is made of black cover or construction paper or it may be made of the manila drawing paper and painted black. After the background is cut away line with orange tissuepaper, fold and paste. The drawing, Fig. I, gives the dimensions and explains the construction. Fold on dotted lines and cut on full lines.



Border and Calendar for the Blackboard.

# Children's Favorite Authors

Sarah J. Schuster

## JAMES WHITCOMB RILEY

On October 7, 1911, the children of Indianapolis celebrated "Riley Day" in honor of the birthday anniversary of James Whitcomb Riley, to whom they make unique claim because it is in Indianapolis that the great poet lives. What Eugene Field was to the children of Chicago, James Whitcomb Riley is to the children of Indianapolis. Every business house in the city was fest-



James Whitcomb Riley

tively draped with bunting and hung with pictures of the beloved poet on that day and in every schoolroom special exercises were held in his honor. To the children Mr. Riley addressed the following letter:

### To the School Children of Indianapolis:

"You are conspirators, every one of you, that's what you are! You have conspired to inform the general public of my birthday, and I am already so old that I want to forget all about it. But I will be magnanimous and forgive you, for I know that your intent is really friendly, and to have such friends as you are makes me not care how old I am. In fact, it makes me so glad and happy that I feel as absolutely young and spry as a very schoolboy—even as one of you—and so, to all intents, I am.

Therefore, let me be with you thruout the long, lovely day and share your mingled joys and blessings with your parents and your teachers, and in the words of little Tim Cratchit, God bless us, every one.

Ever gratefully and faithfully,

Your old friend,

James Whitcomb Riley.

During the whole day, and for weeks afterward, birthday letters poured in and on the evening of the festal day in spite of a heavy downpour of rain a party of high school students gathered around the old brick house on Lockerbie street, and serenaded the poet, singing a number of his poems which have been set to music.

The beautiful enthusiasm of the Indianapolis children is repeated by the school children thruout the country every year when October 7 calls to mind the anniversary of the birth of the "Hoosier Poet."

James Whitcomb Riley was born in Greenfield, Ind., in 1854. His father was a lawyer and the Riley home was a nest of culture where the birdling, James Whitcomb, grew up. Books, flowers, grass and trees were the poet's heritage. He saw the "green fields and the running brooks" with so great a love that the picturesque spots with the boyhood experiences clustered about them, lingered so definitely in his mind that later his pen spoke freely of them. The little village of Greenfield is located about twenty miles from the state metropolis and every year tourists from all over the country come to see the places where the famous poet frolicked with the other boys, and where he had those experiences which he in after years transferred into beautiful poems. "The Old Swimmin' Hole" lies about one-half mile northeast of Greenfield, and is still used by the youngsters of the little city for their favorite pastime. The beautiful treasure spot was immortalized by Mr. Riley's most popular poem written more than thirty years ago, a poem true to the actual happenings of this trysting spot. The "old swimmin' hole" remains unchanged, for just as in the days of the boy Riley, you can see the distant bank with its shrubs, the towering sycamores spreading their leafy branches, the diving log and the rickety fence, and the stump which the waters reflect as a mirror.

Mr. Riley attended the district schools of Indiana. In an address he delivered a few years ago to Indianapolis teachers, at whose meeting he was the honored guest, the poet affectionately described the first of his school teachers and the last, for whom he felt special love and admiration. The first teacher he described as follows: "She was a little, old, rosy, rolly-polly woman, looking as tho she might have just come rolling out of a fairy story, so lovable was she, and so jolly and so amiable. Her school was kept in her little old Dame Trot sort of a dwelling of three rooms, and like a



"Old Swimmin' Hole"

bracket in the wall, a little grey porch in the rear, which was part of the playground of her 'scholars,'—for in those days pupils were called 'scholars' very affectionately by their teachers; and her very youthful school

## The Catholic School Journal

was composed of possibly twelve or fifteen boys and girls. I remember particularly the lame boy, who always got the first ride in the swing in the locust tree during recess." Of his last teacher he said that when this teacher caught him reading "dime novels," she insisted gently but firmly that if he would read novels, he must read good ones. So the "dime novels" were discarded for the genuine masterpieces of fiction, and the boy learned to know Dickens, Scott, Cooper and Washington Irving.

It was the desire of the future poet's father that his son should follow his footsteps and become a lawyer. The boy Riley spent much time in his father's court room and it was here that he observed the manners and heard the musical ring of the dialect of the rural folk who came to the court and whom he depicted so sympathetically in his poems. He studied in later years with the object of becoming a lawyer, but the call of the outdoors was too strong and one sunny day he slipped from the office and took the position of drummer on the concert wagon of a "medicine show" which was touring the rural communities of Indiana. He remained with the company for a season, re-writing plays and composing music for special songs. When the show disbanded he turned to sign painting and continued traveling thru the country where his ability as a free-hand artist at signs attracted numerous people. Groups of onlookers watched his wizard paint brush with great curiosity and pleasure. It was on occasions such as these that the germ of his poetic sentiment crystalized. He saw in a flash the high values that lay hidden in the artless manners and unaffected speech of the farm folk.

Mr. Riley first wrote for several unimportant newspapers. No one noticed his first poems, but he was confident of the reality of his poetic vision. He sent a copy of his poems to Henry Wadsworth Longfellow and received great encouragement from Longfellow's reply. Later when they became friends Mr. Riley described the old poet as "the grey haired, sweet old man who was so kind to him."

Mr. Riley kept on writing in spite of eastern literary critics who prophesied that poems of dialect would not live. It was only after the poet had read his poems

on the lecture platform that the dialect proved how perfect an instrument it is to make the poetry of the farm vibrate with true feeling. Today the whole nation has heard his appeal and it is with pride that we turn to James Whitcomb Riley to hear the beautiful truths expressed in the delightful dialect of the common folk. In fact, in the poems we hear our farm friends speaking the realities of life in their simple, sincere speech from their broad brotherly point of view.

No wonder that a poet of such intrinsic reality is a favorite of children. Little wonder that he himself once said it was the greatest ambition of his life, the pinnacle of happiness, for him to give joy to little children. If he could do that, he said, he believed he would not have lived in vain.

On the sixty-second birthday of the poet the first complete collection of the works of James Whitcomb Riley was put on the market. It is known as the Biographical Edition. This work gives complete information regarding the circumstances under which every poem was written, its first appearance and subsequent history. Edward H. Eitel, Mr. Riley's nephew, who for many years has acted as his secretary, edited the work under the poet's personal supervision.

The children best know James Whitcomb Riley thru "Long Afore He Knewed who Santa Claus Wuz," "Out to Old Aunt Mary's," "The Old Swimmin' Hole," "The Raggedy Man," "A Peace Hymn of the Republic," "The Name of Old Glory," "Decoration Day at the Place," "Lincoln," "Christmas Along the River," "A Barefoot Boy," "The Brook Song," "A Feel of Christmas in the Air." In honor of the poet's birthday, children, read over or recite, if you have learned these poetic gems, and then remember that there is a great treasure house of poems by Mr. Riley which you will likewise enjoy when you look them up and study them.

Mr. Riley's "home folks" at Greenfield have inaugurated a splendid plan that has prove' a wonderful success, making it possible for every American school to share in the joy that has thrilled them so profoundly.

They have made it easy for every school to procure a beautiful large oil painting of Riley's "Old Swimmin' Hole" and a classic old ivory bust of the famous poet. By adopting this plan the school is given the credit for helping erect the Heroic Riley Honor Statue.

## Games for Schoolroom and Playground

Laura M. Eyestone

Besides offering opportunity for spontaneous, joyous bodily activity, games, perhaps more than gymnastics, train in quickness of judgment, perception, and decision, and a proper sense of co-operation with others, that is, team work.

### Hide the Spool

Hide the spool is a favorite game in first and second grades. It is played very much like hide the thimble or I spy. The teacher, or a pupil, hides it in a conspicuous place, while the group that is to look for it waits in the cloak room. The group in the room clap hands three times as a signal that the spool is hidden. As soon as a child sees the spool, he slips to his seat. The last one to find it brings it to the teacher. The first pupil to find it hides it for a new group.

This game is especially good because it trains in self-control, in justice, and in honesty.

### Running

Run lightly on tiptoes, raising the feet high, toes touch floor lightly.

Different rows or grades may run, care being taken to see which runs most lightly and yet quickly.

### Crossing the Brook

A space is marked off at one side of the room. Pupils run lightly around the room, stop at brook, and jump with both feet over, or vault across. The width of the brook may be increased.

### Jumping Over the Pole

A long stick is held by two pupils, care being used to see that it is placed on the tips of the fingers, so that in case a child stumbles the stick will fall, and his foot not be caught. Run around the room and jump over the pole.

The height of the pole should be increased from six inches to ten, twelve, or even more inches as the pupils gain ability to jump.

### High Stepping Horses

March slowly, lift the knee high with each step, toe touch the floor lightly as the foot comes down. Aim to have the feet touch the floor at the same time, the pupils will become interested in the sound, "just like one big toe."

### Hill-Dill

Hill-dill is a good out-door game. The ground is marked off into three parts by two lines, the middle

section being from one hundred to three hundred feet wide. The catcher stands in one of the outer sections, the children in the other. The catcher calls, "Hill-dill, come over the hill, or I'll come over after you." The children run over "the hill," and the catcher tries to tag the players as they run over. Whoever is tagged

must be a catcher also. The call and the chase continue until all are caught. The first one tagged becomes "it" in the new game. Great skill may be developed in dodging and escaping a multitude of players. The game is preferable to the old game of "Black-man" because only tagging is necessary.

## Construction Work for the Grades

Margaret B. Spencer, State Normal School, Kalamazoo, Mich.

### MAKING SCHOOL BOOKLETS

September and October are splendid months for nature study. Especially if the study of flowers, trees, and seeds be classified in a simple way. As making a collection and labeling the different kinds of leaves; making a list of the various ways in which nature distributes seeds with examples of each. The shapes of the kinds of trees cut out of paper which show the characteristics of those trees help the children to identify them at a distance. To help in this classification the nature material can be put into orderly form by making it into a booklet. This makes it concrete and when complete is a finished problem.

There are many kinds of booklets, but I only mention some of its simplest forms here as being more adaptable to the varying school conditions. It is not merely making some drawings or writing a story and then putting a cover on it, but trying to work out the problem so that it resembles a printed book with a cover, blank fly-leaf, title page, and subject matter that adds interest to the problem.

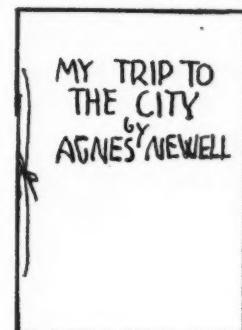
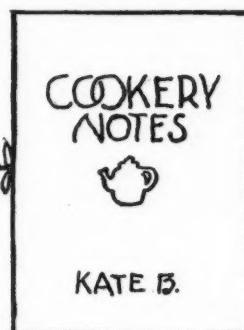
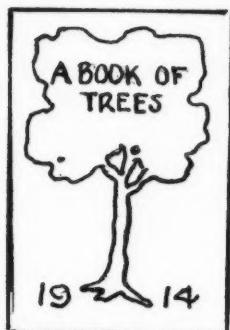
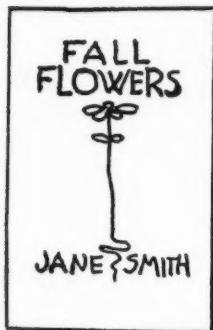
The fall leaves may be pressed and mounted on separate pages, with the name written or printed underneath. Paper cuttings may be mounted too. Orderly arrangement and neatness are the two fundamentals in this work. The appearance of the pages will be improved if margins are left around the pages, especially in written work, with the widest margin at the bottom, as on a printed page. Try it and see.

Materials for the booklets can be inexpensive. Heavy wrapping paper is good in texture and color oftentimes. Wall papers are good. Cover papers can be saved for the covers of some books with ordinary drawing paper inside. The drawing paper makes a convenient-sized book by folding it into sections. To do this, place the sheets vertically. Fold the near short edge so that it coincides with the far short edge. Then fold the left edge over onto the right. This makes a section of four pages. Fold as many of these as is desired. Open the last fold and lay the sections on top of each other, so that they will all be fastened together by one sewing. The cover is usually cut separately and a little larger, so that it will project one quarter of an inch beyond the leaves of the book, which means that it is one-half inch

longer and wider than the open section. Place the cover around the book and open to the center fold. Place a dot in the middle of the fold and two others, one on each side, equidistant from the middle hole. With a needle punch a hole thru each dot to the back of the book. Thread the needle with mercerized cotton, raffia or linen thread of a harmonizing color. Begin sewing at the middle hole on the inside of the book. Go thru it and out. Put the needle in thru the top hole, then down to the lowest hole on the inside of the book and out thru the back of the book. Bring the thread thru the center hole and tie in a hard knot, fraying the ends left an inch long. If preferred the sewing may begin at the outside and a bow knot tied at the middle. Or, if the pages happened to be loose leaves, the same sewing could be used, marking it off on the outside cover one-half inch from the back, as in "My Trip to the Country."

Now we are ready to plan the cover design and the title page. Of course in the primary grades very little lettering can be done but above those grades a little good printing is of great value. A suggestion of the contents in the form of a pasted picture or a sketch makes the book more individual. The lettering should not be too large—not over one-half inch in height for the title and one-quarter inch for the name, date, etc. Accuracy counts here as in all lettering. One lesson devoted to copying a good alphabet is time saved later. Squared paper is a help. In the alphabet given, notice the division of space for the cross lines. In no case is the letter cut in the middle. If the children draw two lines one-half inch apart and then divide the space into thirds, they will have a frame into which their letters must fit. In words the letters are very close together, so each word stands out as a unit. Keep the vertical lines vertical. Two things are necessary on the title page, the title and the pupil's name. Go to well-printed books for suggestions as to spacing.

Try a simple booklet first, then on a later problem the children will be able to work more independently and more accurately. Later in the year, at Christmas or the end of the term, covers made for spelling and language papers will help in the exhibition. If the children are interested they can find pictures to use as illustrations in their language papers and can sometimes add an attractive frontispiece when they bind it.



Suggestions for Covers

# Elementary Agriculture

**Lester S. Ivins, Supervisor of Agricultural Education, Ohio**

The September number of this paper contained a discussion of the work that can be done in the fall in elementary agriculture in the first six grades of the elementary school. This article will be devoted to the work that can be done in the seventh and eighth grades during the fall season.

**Fall Work for Seventh and Eighth Grades**

The work done in agriculture below the seventh and eighth grades is usually called nature-study agriculture. Many teachers feel that a textbook on elementary agriculture should not be used until the pupil reaches the seventh and eighth grades. In Ohio we have found that many pupils in the fifth and sixth grades are well prepared to take the work that is contained in most of our elementary books on the subject of agriculture.

As time advances more difficult subject matter can be placed in these elementary books because the pupils will be better prepared to understand the work. This will be true for three reasons. First—the teachers will be better prepared to teach the subject. Second—in a few years most pupils will have taken much nature work in the primary grades. By so doing they will be better prepared to take more advanced work than the former pupils who have not had this primary nature work. Third—people generally are learning to study and appreciate nature and country life work to a much

greater degree than in former years. As parents become more enthusiastic in the study of any subject, they naturally know more about it. A portion of this newly acquired knowledge, of course, will be transmitted to the children.

In addition to a textbook in these grades the following outside work should be given:

(1) **Study of Grains.** The most important grain in the neighborhood should be studied first. For example, if corn is the most valuable grain crop produced, take up the study of this crop.

a. Corn. Learn what constitutes a good ear of corn. Study corn and learn to judge it. Write to your Experiment Station for its latest score card. Conduct a corn judging contest. Hold a corn exhibit. Seed corn should be selected only from good strong plants that have grown under normal conditions. After the seed has been selected, it should be carefully stored in a dry place. Children can be required to make a drying rack or some piece of apparatus that can be used for storing seed corn. Care should be used to keep seed corn away from mice and rats. It must also be stored in a well ventilated place. If the corn is properly ripened and carefully stored over winter it will more likely grow well when planted in the spring.

Pupils should learn the most important diseases that

(Continued on page 198)



Do not try to teach agriculture without illustrative material.

1. Collection of weed, field and garden seeds.
2. Types of corn. Compositions on the various types.
3. Compositions on corn diseases. Collection of corn diseases.
4. Corn exhibit for a corn judging contest.

5. Corn tester for testing seed for vitality.

6-7-8-9. Home made apparatus for drying seed corn.

10. Ten different ways of preparing food for the table. All of these foods are made from corn by girls in the seventh and eighth grades. (Illustration from photograph furnished by County Superintendent Fogarty of Preble County, Ohio; southwestern district, Lester S. Ivins, agricultural supervisor.)

# Household Arts and Domestic Science

Lenna C. Baker, Domestic Science Department, Stout Institute, Menomonie, Wis.

## COOKING IN THE UNGRADED SCHOOL

Altho the program of the teacher of the country school is full, she has probably felt the necessity for putting in some work in cooking. Where to introduce it, how to find time for it, what equipment to get, and what to teach are the problems which confront her.

It is not advisable to put cooking in below the Upper Form, and if there is more than one division in Upper Form it would be put into the course of the more advanced class. By leaving it for the last work, there is one more basis of interest to hold pupils to complete the entire course. Also classes will be smaller and can be better handled under the crowded conditions, and the more mature students are better able to grasp the underlying principles of cookery.

Probably not more than an hour of teaching time could be given during the week. Whether this be given as one lesson, having the practical work done in the schoolroom or divided among several lessons and allowing the practical work to be done at home, will depend largely upon the community. If it be in a progressive community, where the housewives take pride in keeping abreast of the movements in household science, satisfactory results may probably be obtained by allowing the work to be done at home. If in a community made up largely of foreigners who have been slow in adopting American methods of housekeeping, better results can be reached by having the fewer number of lessons and giving part of the time to practical work in school, so that the entire process of cooking and manipulation may be supervised by the teacher. The classes with which the theory of cooking can be linked best are Agriculture and Physiology. Agriculture exists basically to produce food for the human race. A study is made of conditions best suited to produce a given product; why not complete the study by showing how to transform it best from raw material into human food. For instance, in his study of Agriculture, the child learns what breeds of cows are the best milk producers, how the cows must be fed and handled to get the best results in quality and quantity of milk, and how the milk must be handled in order that it may reach the consumer in the best possible manner. Might it not be well to teach him, as a consumer, how to use milk in the diet and what precautions must be taken in cooking it in order to have it yield the best results to the body. Following such study, put this knowledge to practical use by actually preparing some dish composed largely of milk. Both boys and girls can be interested in this. All of the boys may not care to try cooking at first, but many will be interested in comparing school methods with home methods and judging which are better. In fact, we frequently find boys our most careful students of cooking and certainly keen, frank judges. If the time cannot be taken from Agriculture alone, take some from the Physiology and Hygiene. Considerable space is devoted in our texts in these subjects to the actual food content of food-stuffs, to their uses to the body and to the combinations and amounts best suited to body use. Such study could be very nicely emphasized by the preparation of foods according to the suggested methods. The best results for both teacher and pupils will be reached by having the practical work done at school. If it must be done at home, very careful, specific directions must be given and a thoro discussion of theory and reasons for each step must be brought out in class. Reports should be made of the home work and wherever possible samples brought to the teacher. Even tho the practical work is done in school, home work should be encouraged and credit given for it.

The equipment used in the school need not be elaborate or expensive. Twenty dollars should cover the ex-

pense in most instances. The amount of equipment will depend upon the numbers in the class and the funds and room space available. The first consideration in equipment is the stove. The kind used will depend upon available fuel. Since most of the school buildings have now installed modern heating plants, probably kerosene oil stoves will be most convenient where gas and electricity are not available. Such a stove takes less space than a wood or coal burner, is cleaner, and does not give much additional heat. A range is best, but good work can be done with a two or three-burner stove. If proper care is given to these stoves, they will last a long time. The same care should be given them as is given an oil lamp. A good grade of oil should be used and the burners cleaned frequently.

Besides the stove, a cupboard and kitchen table will be necessary. The cupboard should be a closed, mouse-proof cupboard. If a regular cabinet can be obtained, so much the better. It should be large enough to hold a supply of flour, sugar and such staples, and to hold the utensils used in cooking. Space may be saved by having cupboards such that the tops might be used for tables. A cool cupboard will be found a great convenience. These can be made by fitting a closely-screened box into a portion of a window space.

For the table, an ordinary kitchen table made of pine will be found satisfactory. If it has a drawer in which small utensils may be kept, it will prove helpful. A zinc top is convenient but not essential.

Other general equipment needed is:

- 1 teakettle.
- 1 six-quart granite kettle with cover.
- 1 dishpan.
- 1 draining pan.
- 1 two-quart double boiler.
- 1 large, sharp knife.
- 1 whetstone.
- Salt and pepper shakers.
- 1 pail for water.
- 1 pail for garbage.
- Molding board.
- Rolling pin.
- Muffin tins.
- Bread tin.

(If ovens are provided)—

Individual equipment should consist of:

- 1 measuring cup.
- 1 tablespoon.
- 2 teaspoons.
- 1 paring knife.
- 1 steel fork.
- 1 case knife.
- 1 quart saucepan.
- 1 quart basin.
- 1 small skillet.
- 1 two-quart mixing bowl.
- 1 fine sieve to fit into bowl.
- 1 plate.
- 1 saucer.
- 1 egg beater.
- 1 biscuit cutter.

Towels and holders should be provided by members of the class. The number of individual equipments will be governed by the number in the class and the way in which work may be arranged. Probably four would be sufficient for most classes. Perhaps part of the equipment could be furnished from the homes of the individual students. If in selecting care is taken to choose dishes of sizes which stack well, much storage space may be saved.

The subject matter taught must be the fundamental principles underlying all cookery and illustrated by dishes varying with the supply found in various sections of the country. Fancy cookery has no place in the ele-

mentary school. The work will necessarily be grouped about the cookery of proteins as exemplified in meat, eggs, milk, cheese, beans and peas; the starchy foods, as potatoes and other green vegetables, cereals, bread, macaroni, etc., and the fats as found principally in meat products. The order of the work will have to be conditioned by seasonability of supply, storage means, and co-ordination of work with other subjects.

Suggestive lessons:

1. Care of kitchen and kitchen utensils. Use of recipes. Measurements and tables of equivalent measures. General order of work.
2. Seasonable vegetables and fruits, studying (1) food content, (2) principles of cookery necessary to preserve food content, (3) methods of preparations, (4) wastes in preparation, (5) combination with sauces and dressings, and (6) uses of left-overs.
3. Cereals. Value in diet, part of grain used, variation in cookery and serving.
4. Eggs. Nutritive value, preservation, tests for fresh eggs. Principles of cookery—effect of cooking on digestion. Prepared as soft cooked, in shell, poached, scrambled, omelet, custards.
5. Batters and doughs, if there are ovens.
6. Cream soup of mature or canned vegetables.
7. Meat lessons. (1) Structure of bone, muscle, fat. (2) Food content of each. (3) Characteristics of food contents. (4) Methods and principles of cooking. Illustrate by preparation of (1) soup, (2) stew, (3) hamburg, (4) hash, (5) meat pies, (6) casserole, etc., and (7) fish, if available.
8. Spring vegetables used fresh and in salads.
9. Early fruits in desserts.
10. Planning of meals with view to obtain balanced diet, good combination of flavors and colors, variety, and economy of energy and money.

#### ELEMENTARY AGRICULTURE

(Continued from page 196)

injure corn as well as methods for the eradication of these diseases. Find out what causes cob rot. Moldy corn and corn smut. Make a collection of plants having these diseases.

What insects injure the corn? Make a collection of the most important corn insects found in your school district. What are the leading types of corn grown in your community? What are the most important varieties under such type? Why do some types do better than others? Write to your Experiment Station for a sample of pod corn. Of flint corn. Why is dent corn so called? What people first grew our common field corn in this country? How did they fertilize their corn? Of what importance was corn to our early settlers? How did they often get corn from the Indians?

Study methods of harvesting corn. Inspect corn binders, corn cutters, corn shredders, and corn huskers, and briefly describe their construction. What is corn silage? When is corn cut for silage? Visit a silo containing corn silage. To what animals may corn silage be fed with profit? How many farmers in your district use a silo? Write to the Corn Product Refining Company, New York City, for their sample products of corn.

(b) Wheat. Collect samples of the most common varieties grown in your district. Learn method of treating wheat and oats for smut. Find out where wheat is most extensively grown. What is meant by fall wheat and winter wheat? Visit a flour mill and find out what products are made from wheat. Secure samples of each of these products. Where was wheat first grown? Write to the International Harvester Company, Chicago, for their booklet on *The Story of Bread*. Also get their twine exhibit for use in schools.

What insects injure wheat? Find out all you can about Hessian Fly. Write to your Experiment Station for methods of preventing the Hessian Fly in the grain fields.

If some other grain is more common in your district than corn or wheat make a special study of that grain.

(2) Fruit. What is the chief fruit raised in your school district? Study method used in gathering and storing each kind of fruit. Find out what state produces the most of the following: Apples, pears, peaches and plums. Why are some farmers more successful with fruit than others in the same neighborhood? What are the causes of imperfect fruit? Where are some good fruit markets within 100 miles of your home? Write to your Experiment Station for their latest calendar on the spraying of fruits.

(3) Weeds. Collect ten samples of the most common weed growing in your district. Secure the Experiment Station weed manual of your state. Ask your grain dealer what weed seeds are usually found in the seed of clover and timothy. Learn to select pure seed. What are the best methods of destroying our most common weed?

(4) Insect Collections. Add to your collection that injure corn and wheat any other insects that may live upon fruit trees, tomatoes, cabbage or potatoes. Find out five insects that are beneficial to the farmer. Learn how to encourage the presence of these beneficial insects.

(5) Farm Crops.

- a. Forage—Crops used for. Value of each kind in the United States.
- b. Catch—Crops used for. Value of each kind in the United States.
- c. Smothering—Crops used for. Value of each kind in the United States.
- d. Cover—Crops used for. Value of each kind in the United States.
- e. Soiling—Crops used for. Value of each kind in the United States.

(6) Textbooks suitable for the Seventh and Eighth Grades.

Agriculture in the Public Schools—Lester S. Ivins—March Brothers, Lebanon, Ohio; 35 cents.

Agriculture for Young Folks—A. D. & E. W. Wilson—Webb & Co., Minneapolis; 75 cents.

Agriculture for Common Schools—Fisher & Cotton—Charles Scribner's Sons, New York; \$1.

One Hundred Lessons in Agriculture—A. W. Nolan—Row, Peterson & Co., Chicago; 60 cents.

Practical Lessons in Agriculture—Ivins & Merrill—American Book Co., Chicago; 85 cents.

Rural School Agriculture—C. W. Davis—Orange Judd Co., New York; \$1.

#### CHILD LABOR BILL BEFORE CONGRESS

There is now before the United States Congress a measure known as the Palmer-Owen Child Labor Bill, which seeks to stamp out some of the worst forms of child labor by preventing the shipment in interstate commerce of the products manufactured in whole or in part by the labor of children. The friends of child welfare believe that the bill is a good one and that it should be passed. The bill forbids the shipment in interstate commerce of the products of any mine or quarry which have been produced in whole or in part by the labor of children under the age of sixteen, or the output of any mill, factory or manufacturing establishment, produced wholly or in part by children under fourteen or by children between the ages of fourteen and sixteen working more than eight hours a day or six days a week or after seven o'clock in the evening or before seven o'clock in the morning. It is considered that such a law is necessary because ten years' experience in working for child labor reforms has taught the friends of the movement that it is almost impossible to secure uniform and effective laws in the different states.

# Language Stories for Lower Grades

(Anna V. Dean)

## THE OLD CLOCK

Grandfather's old clock stands in the great hallway and says, "Tick, tock! Tick, tock!"

His great face always tells us the time of day and the time of night. He never stops to rest, and yet he is never tired.

At eight o'clock at night he says, "Tick, tock! Tick, tock!" and looks straight at little Jamie, who gets up right away, and goes off with mother into slumberland. At eight o'clock in the morning, he calls to little Jamie, "Tick, tock! Tick, tock!" and up he gets and starts to do his little tasks.

Every day the faithful old clock tells us all "Tick, tock! Tick, tock!" "Do the best you can, and do not waste your time."

## CURLY LOCKS

Barbara had always wished for curly hair. She would say, "Oh, if I only had curls, I would be the happiest girl in the world." "I don't see why my brother Billie has curls and my hair is as straight as can be." Mother would tell her, "Dear, your hair is dark and long and glossy, do be satisfied." But Barbara was not content. She looked cross and acted nasty, and was punished often because she did not have curls.

One night the little girl became very sick and the doctor had to come. He looked at her and said, "She has a very bad fever." So father had to get a nurse to help take care of her. She was sick many, many weeks, and then one day the doctor said, "We will have to cut off all this long dark hair."

After awhile Barbara got well, but she was a different little girl. She would now be satisfied if it would grow just like it was before she was ill. When it did grow to be long, dark and glossy, she thought how foolish she had been.

## MOTHER'S LITTLE HELPER

They were the dearest little girls in the world, Elizabeth, twelve years old; Janet, ten; Dorothy, eight, and then, beside, there was little Mahala, just five, and tiny baby Joe.

Mother was a beautiful singer, and had been asked to sing at the big recital on Thursday afternoon.

Elizabeth heard her telling Daddy, and saying, "I am afraid that I can't do it, as it is the maid's day out, and who will get supper?" She then went quietly to mother and said, "Mother, dear, let me try to get supper on Thursday afternoon. You know I am taking cooking lessons in school and it would be such fun to bake some biscuits for daddy." "I'll take care of the children, too,—so you go and sing for the great professor." And mother did.

The little girls all worked together, each doing her own part. Dorothy took care of little Mahala, and Janet played with baby Joe, while our Elizabeth put on a big gingham apron and rolled up her sleeves, and began to bake some biscuits and ginger bread.

When daddy and mother came home, they all sat down to the most enjoyable meal they ever had, because around the table were five of the brightest little faces anywhere to be seen, and also because mother had won the gold medal at the recital.

## TEDDY

Doctor Meyer gave little Elsie the cutest little French poodle on her sixth birthday. His fur was long and white, and his eyes were black as coal. Aunt Marie gave her a dear little kitty. The dog she called "Teddy" and the kittie "Tessie."

All day long the little girl played with Teddy and Tessie, and her baby doll. She taught Teddy to sit up

for his dinner, and jump over a stick, but his chief duty was to take care of Tessie. Little Elsie would say, "Take care of Tessie," and Teddy would look at her as much as to say, "I'll watch her till you come back," and there he would sit with his front paws on kitty's tail.

One day when little Elsie was taking a nap, and Teddy was told to watch Tessie, he thought he would close his eyes for just a minute, and while he did so, Tessie thought she would take a little walk all by herself.

She walked out into the yard where she saw a big box and she jumped up on the edge and fell in. Being a very little kitty, she could not get out, so, like all naughty children, she began to cry, "Meow, meow!" Teddy heard kitty cry and ran to find her, and when he saw her in the box, he climbed in, too, and sat down with his front paws on kitty's tail.

When little Elsie awoke from her nap she ran to find her dog and cat, but no Teddy or Tessie were anywhere to be seen. Then mother and she began to hunt and finally they thought of the box in the yard, and there they were. When Teddy saw his little mistress, he looked up into her face as much as to say, "I am taking care of Tessie."

## PLAYING GYPSY

"Oh, let us be gypsies," said Alice. The other children all cried together. "Oh, yes, what great fun it will be!"

So mother packed them several baskets of lunch and they tripped lightly to the woods, singing as they went. They built the tent under an old oak tree, which promised to take care of them.

They played games and told stories, and then it came time to eat. Gracious, how anxious to see inside of the baskets. "Look!" cried John, "chicken-pie, biscuits, and all kinds of goodies! What a dear mother we have."

When it began to get dark they went home and called to mother, "We had so much fun—but we only want to be gypsies for a day."

(Allegra Townsend)

## TWO LITTLE WILD PETS

I know a little girl by the name of May, who lives on a large farm. She is about seven years of age.

One warm spring day she asked her father if she might go to the field with him and watch the large plows turn over the new green sod. He told her she might go. So she got her bonnet, called to Rover and off they ran.

Her father had gone but a few times around the field when he saw two tiny baby rabbits under the plow. He called to May and told her to take them home. She gathered them up in her apron, took them home and put them in a large box. Every day she pulled fresh grass and put in the bottom of the box and gave them milk and clover every morning.

Soon the baby rabbits were too large for the box. So one bright day she took them out in a large clover field and set them free. That was the last she saw of them, for they were wild pets and such pets never become real tame.

Better than grandeur, better than gold,  
Than rank and titles, a thousand fold,  
Is a healthy body, a mind at ease,  
And simple pleasures that always please.

To have willing feet,  
A smile that is sweet,  
A kind, pleasant word for all you meet,  
That's the way to be helpful!

## Studies of Noted Paintings

Elsie May Smith

### SAVED—SIR EDWIN LANDSEER

The popularity of the pictures of Sir Edwin Landseer is largely due to their strong human appeal, for his portrayals of animals are not only skillful and life-like but touched with human sympathy and insight. This touch of humanity, so pronounced in nearly all of them, makes the chief figures, whether dogs, horses, deer, or monkeys, seem to partake of human qualities of intelligence or feeling, as the case may be.

In the picture entitled "Saved," this human quality is strongly marked. Notice the proud, triumphant air of this dog, but there is reason for it. Think what a story of achievement lies back of this picture. The little child wandered away from home and came too near the water's edge, or the tide of the sea came in where he was playing and endangered his life. There was no one near to see the danger; but the faithful dog was there, and he took it upon himself to bring the child to a place of safety upon the beach, and now there he rests from his toil with the exhausted little one safe in his great strong paws. He is looking eagerly shoreward, hoping that some one will come to assist him in carrying the child home. But we know he will see that no harm comes to him now, whether others are slow or quick to come to his assistance.

Notice carefully all the details of the picture, the birds, the point of land beyond the chief figures, the distant ship, the clouds overhead, the rocks upon the beach. The details are few, but they are significant, and all that we need to complete the scene is given. The most wonderful thing of all is the eager, proud, almost living face of the expectant dog. The force and vigor with which it is painted exemplifies the charm of Landseer's work.

### QUESTIONS FOR STUDY

What does this picture represent?  
Why is it so named?

What has this dog done? Does he seem proud of his work?

How does he show that he is?

Do you think that he is the kind of a dog you would like to know?

Do you think he will protect the child from further danger?

What is the expression of his face?

What do you think he expects will happen next?

Do you think someone will come to relieve him?

Do you think he expects they will?

What other objects do you see in the picture?

Do you like this picture? Why do you like it?

### THE ARTIST

Sir Edwin Landseer, the most popular animal painter of the nineteenth century, was born in London, March 7, 1802. He very early showed a deep love for animals and great skill in sketching them. He was the youngest son of John Landseer, a distinguished engraver, whose children inherited his artistic talent. There were in the immediate family no fewer than eight persons who attained more or less distinction as artists: John, his brother Henry, and six of John's children, of whom Edwin became the most famous. John Landseer gave his gifted son his first lesson in drawing, directing him in a manner that meant constant improvement in the child's work and encouragement to do his best. Some of the pictures Edwin made between the age of five and ten were so good that his father kept them, and now after a hundred years they may still be seen in Kensington Museum, in London.

With two of his brothers, the child studied art with an English painter in London, and in 1816 entered the Royal Academy. At this early age of fourteen Edwin sent pictures to several galleries. He studied for a while under the artist Haydon. A picture of his called "Dogs Fighting" (engraved by his father) was painted when he was sixteen, and "The Dogs of St. Gothard



Saved—Sir Edwin Landseer

Discovering a Traveler in the Snow," also engraved by his father, appeared two years later. The people of London became interested in his pictures, and he immediately became the most noted painter of animals. No one else could paint dogs as Landseer did, and so his pictures were in great demand. He was elected an associate of the Royal Academy at the age of twenty-four and received the rank of Academician four years later. He was expressly invited by Sir Walter Scott (as great a lover of dogs as himself) to visit Abbotsford, where he made himself very popular with Sir Walter and his wife by sketching their dogs for them. There he studied animals in their native haunts, in the deep forests, on the wild mountain sides and by the lakes and rushing streams. Thus he acquired a bolder and freer style in his work and became fond of deer as subjects for his paintings.

For fifty years Landseer's paintings formed the chief treasure and attraction in the Royal Academy exhibitions, and engravings from his works had such a circulation in England that in the sixties there was

scarcely a house in which there did not hang one of his horses, dogs or stags. Even the Continent was flooded with them. Some of his pictures are "Night," "Morning," "Children of the Mist," "The Return from the Deer-Stalking," "Sir Walter Scott and His Dogs," "Alexander and Diogenes," "Dignity and Impudence," "The Sleeping Bloodhound," "The Connoisseurs," "The Old Shepherd's Chief Mourner," and "A Dialogue at Waterloo" representing the Duke of Wellington explaining to his daughter-in-law the incidents of the great fight years after it occurred. This is one of the best of the few figurepieces he painted. He was knighted in 1850. In 1855 he received at Paris one of the two large gold medals awarded to Englishmen. The complete list of his works is very large. A sportsman who wandered about all day long in the open air with a gun on his arm, he painted pictures with all the love and joy of a child of nature. This accounts for the vivid force of his work. Perhaps he owed a large part to his charming social qualities. He died a millionaire in 1873, and was buried with the honors of a public funeral in St. Paul's Cathedral, London.

## Seat Occupation—Busy Work

Hazel L. Augustine, Decatur, Ill.

At the beginning of the year, especially, primary teachers are always looking for good seatwork suggestions; something that gives good, profitable occupation and not mere busy work, for a child may be kept busy and at the same time get no particular good from the exercise. The seatwork should correlate with the work in reading, phonics, number, literature and other subjects to be of practical use. It must be simple, within the child's power, but must be difficult enough to require some thought, for just as soon as it is reduced to a matter of habit the device should give way to one more difficult. The seatwork period should have an end in view; the child should have the end in mind while he is working and work to that end. Insist that each child has his work right. Examine it. Let the children examine each other's work. They are more keen in observing than grown-ups, often.

I shall offer a few suggestions which may be helpful for teachers of first grade.

### SEATWORK IN READING

1. Make hektograph copies of objects, writing the word under the corresponding object. Let the children cut the words apart from the picture. (I always use sightwords.)

2. Have the children match the word with the corresponding picture, laying them on their desks.

3. Give each child a word and have the children draw a picture with his crayons of the object. If the word is an action word, let them draw a picture that will suggest it.

4. Hektograph little stories that have been composed by the children. Have the children cut apart the words and match them on their desks from a copy on the board. Give each child an envelope to keep his story in.

5. Write a word on a paper for each child and have him draw a picture the word suggests.

### SEATWORK IN PHONICS

1. Make pictures suggested by consonant sounds. Hektograph them and let the children cut the letter from the picture.

2. Have the children match the picture with the letter.

3. After a phonogram is studied let the children use anagrams in building up words which belong to that family, for example: t in, p in, etc.

### SEATWORK IN NUMBERS

1. To teach the numbers, hektograph on manila paper a group of objects with the number in figures, then the number in script and in print if desired. Cut the numbers apart and match. Then cut the script number apart and match. And lastly the number in print may be cut apart and matched. After this is done, the entire card may be put together.

2. The children may lay pegs according to directions written on the board, the color of chalk to suggest the color of the peg. Thus: 3, blue; 2, red; 4, orange.

3. Lay numbers on desk, from one to ten. Place corresponding number of pegs beside the numbers.

### SEATWORK IN LITERATURE

Literature offers a good opportunity for seatwork suggestions, original ones, too, on the part of the children. So much is planned for the children, but literature gives them a chance to use their originality, something which is not encouraged enough among our children. We all admire a child who is original. Do not discourage his originality, but rather encourage it. The child's results may be crude, but what is the difference if he gets the idea. If he draws the moon bigger than the cow, when he is illustrating the rhyme, let it alone, for all things are possible in a child's imagination.

After a story has been studied in class for enjoyment, as all literary selections should be, for the joy they give the reader, ask the children to reproduce orally the part that appealed to them; then let them illustrate that part in crayon or by cutting. Show work to the other children.

### SEATWORK IN NATURE STUDY

1. Conversation lessons on nature may be followed by tracing leaves and coloring for blackboard borders.

2. Vegetables such as tomatoes, parsnips, beets, peppers, and potatoes are good in mass drawings in color.

3. Booklets may be made using vegetable illustrations. Short sentences composed by the children may be written underneath the drawings.

By remitting subscription dues at the beginning of the school year subscribers show appreciation for The Journal in a very helpful manner, and also benefit by the rate of \$1 for advance payment as against \$1.50 which we now have to charge on accounts in arrears by reason of the new postal regulations.

# School Entertainment

## THE WITCHES' CAVE

By Willis N. Bugbee, Syracuse, N. Y.

### Characters

Witches, Goblins, Elves, Fairies, Ghosts, Sprites (any number of each), Fairy Queen, Goblin King, and two small boys.

### Costumes

The costumes may be as simple or elaborate as desired. The Witches may wear peaked caps, waists and ragged skirts with overskirts of red wool. A pouch hangs from the belt of each. The Goblins may wear long green jackets girded about by wide belts, knee pants of green or brown, long stockings, and long pointed shoes. They also wear long white whiskers tapering to a point. The Elves may wear small black jackets, white blouses with neck frills, black tights, long pointed shoes and peaked caps. The Sprites may be dressed much the same as brownies. The Ghosts wear sheets draped about them. The fairies and Fairy Queen wear white gauze dresses. The Queen wears a glittering crown. The small boys wear ordinary clothing and carry jack-o'-lanterns.

### Scene

A clearing in the woods. The opening of the witches' cave at the rear is partially concealed by shrubbery, which consists of ferns, potted plants and evergreens set in blocks. A large caldron kettle stands at the entrance of the cave. The stage should be dimly lighted.

**The Witches**—(The Witches are discovered passing around the kettle, stirring it with long sticks and repeating the following):

Double, double, toil and trouble,  
Fire burn and caldron bubble."

(They step toward audience and recite)

The Witches are we as you may see,  
And we dwell in the cavern deep;

(Motion toward cave.)

At Hallowe'en we dance on the green  
When mortals are all asleep.

The Elves we call, and the Goblins all,  
And Fairies from leafy bower,  
And a merry spree 'neath the willow tree  
We'll hold at the midnight hour.

## Hide-and-Seek With Rover.

MARION MITCHELL.

CHURCHILL—GRINDELL,  
Authors and Publishers of Children's Songs.

The musical score consists of three staves of music. The top staff is for the voice, starting with a treble clef, a key signature of one flat, and a common time signature. The lyrics begin with "1. The orchard is a love-ly place For boys and dogs to play; So while I count Old". The middle staff is for the piano, showing chords and bass notes. The bottom staff is also for the piano, providing harmonic support. The score includes a "REFRAIN" section where the lyrics "Here, Ro-ver! Come, Ro-ver! Pve" are repeated. The piano part features a whistle note marked with an asterisk (\*). The lyrics end with "hunted for my dog all o-ver; He's hiding in a field of clo-ver! Come, Ro-ver! Here, Ro-ver!"

(The Witches step to opposite sides of stage, where each one blows a loud blast upon a horn which hangs at her side. Music by piano as Elves enter L, rear, skipping.)

**Elves—**

Ho! ho! the jolly elves are we;  
We've come to join the dance;  
We'll turn things topsy-turvy quite  
Whene'er we get the chance.

(Enter Goblins, R. rear, running.)

**Goblins—**

We are the Goblins full of fun,  
And mortals had better watch out,  
For nothing is ever safe,—oh, ho!  
When the Goblins are about.

(Enter Fairies L, front, tripping lightly.)

**Fairies—**

We are the gentle Fairy folk  
From the depths of yonder wood,  
And no one's much afraid of us  
For we try to them good.

(Enter Ghosts, R, front, walking slowly.)

**Ghosts—**

We are the real old-fashioned spooks,  
From the churchyard on the hill,  
And every year at Hallowe'en  
We venture to roam at will.

**Witch—**Aha! and so thou art here at last—thou spirits of the night. Art thou ready for the revel?

**All—**Yes, yes, we are ready, good witches.

**Elves—**Oh, see! Some one else is coming yonder by the hedgerow. See! Now they're crossing the brook, and now they're climbing the wall.

**First Goblin—I** know who they are. They're the sprites from the big green woods.

**Second Goblin—**And look! They're bringing two little mortals with them. Now for some fun.

**Goblins** (dancing about)—Oh, now for some jolly fun, oh, ho! Now for some jolly fun!

(Enter Sprites dragging small boys.)

**Sprites—Heigho!** Here we are at last. We stopped on our way to capture these wee little mortals.

**Boys—**Oh, please let us go! Please let us go to our mamas!

**Fairies—**And pray what will you do with them, you naughty sprites?

**Sprites—Naughty sprites, indeed!** Isn't it Hallowe'en tonight? Have you forgotten?

**Goblins (dancing)—**

Oh, yes, tonight is Hallowe'en,  
'Tis Hallowe'en tonight.

**First Sprite—**We found these little mortals away over yonder on the Mill road long past dark, with these funny pumpkin faces.

**Second Sprite—**And we fancy they were up to some mischief.

**Third Sprite—**And so we brought them with us to cast into the witches' cave.

**Boys—**O-o-o, please don't put us in the witches' cave.

**Fairies—**Yes, spare them from the cave this time, good witches. We'll help to stir your kettle, if you will.

**Elves—**And so will we, and we'll catch the snakes and newts and bats and lizards for your caldron.

**Witches—**What? Wouldst thou bribe us to let them go? Dost thou not know it is decreed that all youngsters caught this night shall be doomed to the cave forever and a day?

**First Fairy—**But they are so young—

**Second Fairy—**And so small—

**Third Fairy—**And so sweet after all.

**Elves—**And their mothers don't know they're out.

**First Sprite—**Let all beware—

**Second Sprite—**And have a care—

**Third Sprite—**When the witch folks are about.

**Goblins—**Ho! ho! Put them in the witches' cave!

**Witches—**Such is the fate of all boys caught by the witch folks on Hallowe'en, so what else can we witches do?

**Fairies** (looking to R.)—Leave it to the Fairy Queen to decide. See! Yonder she comes now!

**Goblins—**Better let the King of the Goblins decide it (pointing to L.). And here he comes.

(Music. Enter Fairy Queen R., and Goblin King at L.)

**Fairies** (saluting)—

Welcome, welcome, Queen of the Fairies,

Queen of the fairy land!

**Goblins** (saluting)—

Hail, all hail to the King of the Goblins,

King of the Goblin band!

**Witches—**Welcome, thrice welcome, King and Queen. We have an important matter for thee to decide.

**King and Queen—**An important matter?

**Witch—**Yes, a very important matter, thy majesties. Willst thou decide for us whether these mortals shall be cast forever into the witches' cave, or allowed to return once more to their parents?

**King—**Tell us whence came these tiny mortals.

**Sprites—**We captured them yonder by the old stone mill long after dark when little folk should be at home and in bed.

**King—**And what have you to say, my lads?

**Boys—**We wasn't goin' to do nothin' but scare old Granny Hughes.

**Queen—**Granny Hughes?

**Boy—**Yes, ma'am, she's the old lady that lives all alone down by the mill, and saws and splits all her own wood just like a man.

**Second Boy—**And we were going to scare her out of her wits.

**King—**I say, send them to the cave at once.

**Queen—**And I say let them go back to their mothers.

**Goblins, Etc.—**Oh! oh! oh!

**Queen—**But listen! They must split all the wood for Granny Hughes and keep her wood box filled and do all the chores for her from now till another Hallowe'en, else they shall be caught and cast into the darkest corner of the witches' cave.

**All—**Oh, good!

**Witch (to boys)—**Then go, my lads, and remember thou the Fairy Queen's decision. And mayst thou and all lads like thee remember always to respect and honor old age. Begone!

**Boys—**Thank you. We'll try to remember it.

(Exit boys.)

**Witch—**And now let us to the dance at once.

(Music. All sing and dance. Tune, "For That Be All They Know.")

Come Ghosts and Goblins, Elves and all,

Come join the merry dance,

For only once in every year

Doth come to us this chance.

We'll trip it, trip it round the green,

We'll frolic while we may,

For we must leave this pleasant spot

Before the dawn of day.

**Chorus:**

Before the dawn of day,

Before the dawn of day,

For we must leave this pleasant spot

Before the dawn of day.

(All dance in circle while witches stir the caldron.)

**Note—**The tune mentioned may be found in *Merry Melodies* (price 15 cents).

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# FOR THE PUPILS' NOTE BOOKS

These pictures of "Saved," by Landseer, are to be cut apart and one given to each pupil for pasting in his exercise or note book relating to the study of the subject.





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The four songs studied by the Committee of the Music Section of the N. E. A. in an effort to arrive at some standardization, are given in the version adopted by the N. E. A. for use in schools. Write for information.

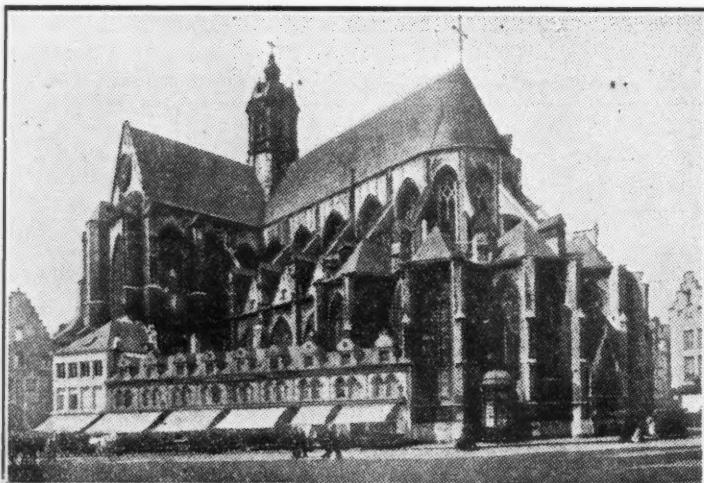
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## Great Churches of the World - Louvain and Rheims

Numbers 15 and 16 in Our Series of Illustrated Studies Begun in January Issue.



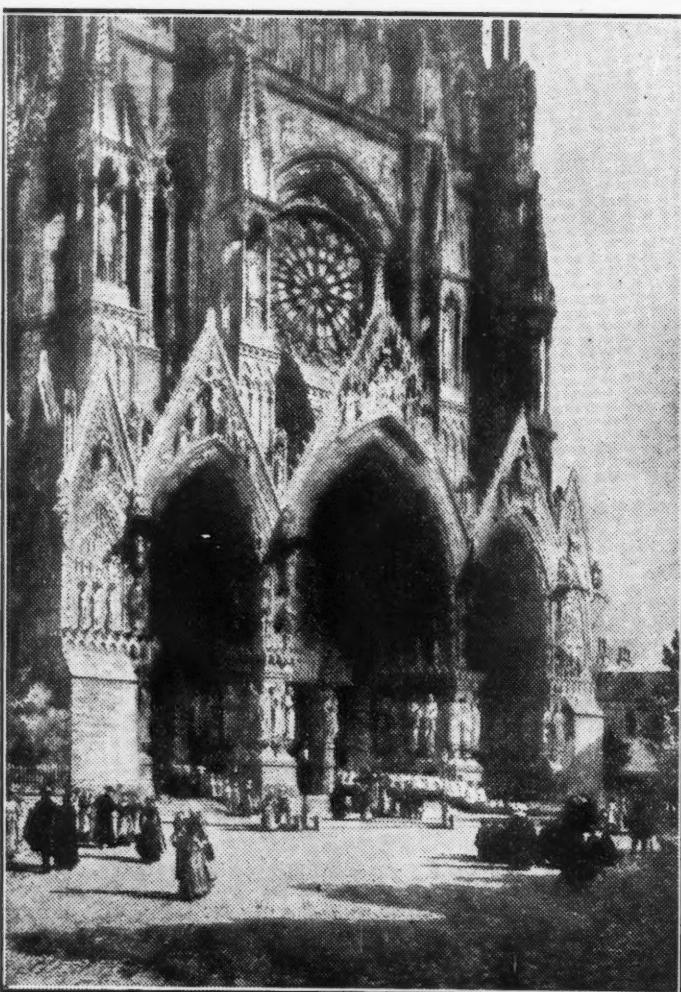
**Church of St. Peter, Louvain, Belgium.**

This church was partially destroyed by fire on the occupation recently of Louvain by the Germans.

The church was begun in 1425, and finished early in the sixteenth century. The interior is rich in examples of wood carving of the sixteenth century.

One of the features is a superb Gothic tabernacle, 40 feet in height, carved in stone in 1450, by Matthew de Layens, the architect of the famous Hotel de Ville.

The church contains some glorious specimens of early Flemish art. There is a "Descent from the Cross," by Roger Van der Weyden. In one of the side chapels is the masterpiece of Dierck Bouts, the "Last Supper," painted about 1467. Another picture by Bouts, in the same church, is his celebrated "Martyrdom of St. Erasmus."



**Cathedral of Rheims, France.**

The Cathedral of Rheims, which has been more or less ruined in the present European war, is notable among French churches, as in it all the French kings from Philip Augustus, in 1179, to Charles X, in 1830, were crowned, the notable exceptions being Henry of Navarre, Napoleon I and Louis XVIII.

A vessel of blessed oil, of miraculous origin, called the "holy ampulla," used to anoint the sovereigns, was long preserved there, but during the frenzy of the Revolution the cathedral was attacked by the populace, the holy ampulla destroyed, in detestation of royalty, and in 1803 the ceremony of the coronation at Rheims was abolished.

It was to this cathedral that the glorious Jeanne d'Arc, after her victory over the English, conducted the Dauphin to be crowned king of France on July 17, 1429.

Though still lacking the towers of the original design, the cathedral is a fine example of early Gothic, and was begun in the thirteenth century.

Its nave is 466 feet long by 99 in breadth, with a transept 160 feet; and the height is 144 feet. Its grandest features are the west front, with its five hundred statues, and lovely rose window, and the Angel Tower, which rises 59 feet above the lofty roof. Scarcely less beautiful is the north portal, with its sculptures. The stained glass is remarkable for its beauty; the baptismal fonts are of exquisite workmanship, and the organ is reputed the finest in all France.

The first Bishop of Rheims was St. Remy, he who baptized the pagan Clovis in 496.

Readers of Ingoldsby Legends will remember the naughty "Jackdaw of Rheims," who stole the Archbishop's ring.

**1,500,000 Children Being Educated by the Catholic Church in the United States. Chicago Leads with 107,750.**

In every city in the United States during the past month armies of Catholic children entered the doors of parochial schools established and maintained by the Catholic people of this country.

The number of children in all the dioceses of this country who began or resumed their training this year under Catholic auspices exceeds 1,500,000. This is the extent of the work of the Catholic Church in America, says The Brooklyn Tablet.

Chicago takes the lead with 107,750 children in its parochial schools; New York is second with 83,742; Brooklyn third with 72,363; Philadelphia fourth with 71,833; Boston fifth with 60,428.

Every diocese of importance has large numbers of children in its parochial schools; e. g., Buffalo, 34,148; Cleveland, 44,211; Dallas, 6,800; Denver, 7,000; Detroit, 35,486; Hartford, 35,831; San Francisco, 13,900; Baltimore, 25,207; Milwaukee, 35,343; Newark, 55,249; Pittsburgh, 50,272.

Considering the cost of buildings, books, salaries, etc., as found in the budgets of the various cities of the

**TIMELY BOOKS.**

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country, the instruction of these children under the auspices of the Church represents a positive saving to the various municipalities of over \$65,000,000 annually. At the same time, it should be remembered that Catholics also stand their share of the taxation that the maintenance of the public school system entails.

Thinking people of all classes that have the welfare or future of our country at heart are beginning to realize in part at least the position of the Catholic Church and the great work that is being done in a quiet but effective way for the maintenance of Christian manhood.

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## The Catholic School Journal

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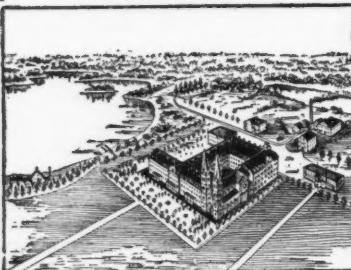
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### Paris Religious Revival.

The war has brought about a great religious revival in Paris. Thousands of persons are to be seen attending early morning Masses offered on behalf of the absent ones. More candles are now burned before the statues in the churches than ever before, according to an Associated Press dispatch.

The great Church of the Sacred Heart, on the hill of Montmartre, is thronged day and night, as also are the Cathedral of Notre Dame and the Church of Notre Dame des Victoires, with its famous altar of the Madonna of Victories adorned with all kinds of swords and medals as votive offerings.

Many priests have abandoned the cassock for the uniform of a soldier. Already the cure of Notre Dame de Plaisance has laid down his life on the battlefield. Many priests have offered their services freely as chaplains and have been aided by a fund formed by The Echo de Paris, under

the management of Comte Albert de Mun.

### Religious Flee from Mexico.

Expelled from colleges and churches of Guadalajara by the constitutionalists, forty-five Spanish and French priests and lay brothers and forty-eight Sisters of the Sacred Heart arrived in San Francisco last month from Manzanilla, aboard the Mexican steamer, City of Mexico.

Fearing annihilation by a band of Yaqui Indians, reported to be riding

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on Manzanillo, the refugees were taken on board on the night of Sept. 1.

When they left Guadalajara, illiterate Yaquis were in possession of the Marist and Jesuit colleges there, toying with the apparatus of the physical and chemical laboratories and tossing valuable folios and furniture out of the windows. A piano brought ten pesos at a street sale, and a rare folio, one peso.

**500 Delegates at National Conference of Catholic Charities.**

Bishop-elect Shahan celebrated solemn High Mass Sunday morning in Gibbons hall, Catholic University, when the third biennial National Conference of Catholic Charities convened. More than 500 delegates attended the morning and evening sessions of the three-day convention.

The aims of the conference are, briefly:

To bring about exchange of views among experienced Catholic men and women who are active in the work of charity; to collect and publish information concerning organization, problems and results in Catholic charity; to bring to expression a general policy toward distinctive modern questions in relief and prevention and toward methods and tendencies in them, and to encourage further development of a literature in which the religious and social ideals of charity shall find dignified expression.

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NEW YORK

## The Catholic School Journal

tary organization, were the first in this city to offer themselves for service in Mexico, says The Monitor. They are ready to strap on their knapsacks and shoulder their rifles in a few hours' time, and on the day that hostilities began announced their willingness to enlist in case President Wilson sends a call for volunteers.

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All my life I have been in search of just such a course as you are now giving them. During my stay in France, I tried everywhere, spent much money for the purchase of books, for lessons from celebrated professors, etc., but could find nothing clear, precise and practical.

I felt the want of just such a course. To my great regret, this privilege has been denied me, for I am at the end of my career. At the same time, I am, as ever, very fond of music. It would be an agreeable diversion for me to go over the lessons.

I saw Mother Provincialis a few days since; she was delighted when I told her the work of the Sisters and she gave me the names of several others. She would like to take the course just as soon as circumstances will permit. With grateful thanks,

Respectfully,  
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### Minister Nominates Priest.

Nearly fifty per cent of the children in the public schools of Jamestown, R. I., are Catholic. Nevertheless, when a Catholic is nominated for the school committee, hitherto exclusively Protestant in its membership, there was a raising of eyebrows in many quarters, some expressions of indignation and dire predictions of what would come to pass if even one representative of the faith professed

by half the children in the schools were given a place on the committee.

Then the Rev. Charles D. Burrows, of St. Matthew's church, and the religious superintendent of the schools, who had had the courage and fairness to nominate as a candidate the Rev. P. J. Sullivan, rector of St. Mark's church, wrote a letter to the Newport News, giving some of the reasons that had actuated him. Father Sullivan was elected to the board.



## HEADQUARTERS

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LITERATURE VS. INFORMATIONAL READING.

By W. H. Elson.

The reading lesson should deal with literature. No more serious mistake can be made than to allow this most important lesson to degenerate into mere "reading for information." This does not mean that informational reading has no proper place in the school, but it does mean that it should not be allowed to usurp the place of the regular daily reading period. This exercise should be reserved for giving to the children literary possessions suited to their age and grade, and for filling their minds with beautiful imaginative pictures, which Wordsworth tells us are "the bliss of solitude." These beautiful inner pictures are vastly more important to children than are those with which we decorate our school houses, helpful as these are.

Informational reading, like other fact-giving lessons, should be charged on the time-schedule to the study with which the information deals,—geography, history, or what not. In no sense can it be regarded as a substitute for the reading of imaginative literature.

It is in this respect that reading differs from other school studies. When reading deals with literature, it has for its aim aesthetic beauty,—beauty of thought, beauty of imagery, and beauty of language. Other school studies deal primarily with information, are fact-giving, and seek utilitarian ends. Moreover, they are wanting in imaginative qualities. Except music and art, reading is the one study which by its appeal to the sense of beauty, to the imagination, and to the emotional life of children, refines and spiritualizes their natures. It is an influence that tends strongly to counteract the hardening effect of fact-giving, drill studies. To throw away this finest of opportunities to realize these ends is to rob children of their heritage and to consign the school to the one end of gaining facts,—information. Make it certain that in your school the regular reading lesson is devoted to the study of literature.

WHY WE GENUFLECT IN CHURCH.

We know we are in the house of God, in the real presence of Jesus Christ, whom we adore by bending the knee.

The Jews adored and prostrated in the temple because they venerated manna, the tables of the law and the rod of Aaron, which were kept in the temple. These were the most sacred covenant between God and His people. The manna was the sacred bread that fell from heaven in the wilderness and upon which they had lived. A portion of it was always kept in the ark with the rod, the sign of authority and the tables upon which Moses wrote the ten commandments, which he received from the Almighty. But in Catholic churches is to be found generally something infinitely more sacred than the manna and the law and the rod—the source of authority, the author of the law, the real manna from heaven, of which the manna of the wilderness, the ark and the temple is but a shallow figure, namely, the real, living Jesus Christ himself in his sacramental form.

If you read chapter 6 of the gospel of St. John you must be struck at the distinction between the manna and the real presence of Jesus Christ. He is the living Jesus, and we believe him to be present in our churches. Hence, we bend the knee in adoration. And you would do the same if you believed as we do.

You take off your hat on entering a house or in the presence of a great person, say the president. Greater than he is here. It is not a mere outward act of reverence, but is prompted by the faithful heart adoring within, and that above all is what gives the genuflection any value.

**Psychology In Brief.**—To teachers looking for a compact, fairly reliable and well written little book on the fundamentals of psychology, we recommend Wenzlaff's "The Mental Man," published by the Charles E. Merrill Company of New York City. Never an easy subject, psychology is here made at least an eminently human and fascinating one. "The Mental Man" ought to form an excellent introduction to a more detailed study, especially for the teacher who is reading psychology unaided by a laboratory and a living instructor.

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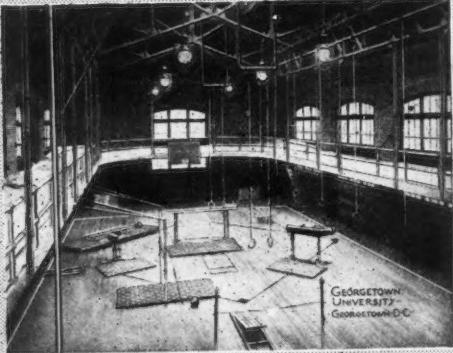
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The scale is a wonderful thing, containing as it does the secret of all music. "It is exhaustless in its variety. It is the foundation on which all music thinking must ultimately rest. For vocal drill it is better to sing the scale downward more frequently than upward. Experience shows that this method brings the head tones into use, and avoids all danger of injuring the voice. Moreover, it gives the child a greater range and produces a purer and more musical tone. In this vocal drill it is advisable to vary the syllables from the traditional do, re, mi, fa, etc., to loo, boo, o, and other vowel and consonant combinations. Here, too, voice training, ear training and metric training should be combined. Regarding metric training, it should be begun in its simplest forms, two part and three part metre, in connection with the rote songs.

In the singing lesson noise and music should not be confounded. "They tell me I sing too loud," said a little girl to her teacher, "how loud ought I sing?" She replied: "As loud as you can, but not louder than lovely." There is a tendency among healthy children to shout when they sing; this should be discouraged by the teacher, as the habit is injurious to the vocal organs and destructive of all that might otherwise be musical in singing.

Another subject for the teacher's attention is the necessity of breathing exercises. In these exercises the breath should be thrown well forward upon the front palate. Distinct articulation; the correct rendering of the vowels and also the attitude of the children should receive close attention. Let her see that they hold their heads erect,

with chests well forward, and shoulders thrown back. Standing is a better position than sitting. The teacher in the elementary grades, though, perhaps by no means a fine vocalist herself, should learn to produce a correct musical tone, so as to be able to illustrate it for the class. She should be able to sing the scale, from any pitch, high low or medium. That she should sing either as high or as low as her pupils is not at all necessary. But it is essential that her ear be well trained that she be able to detect any deviation on the part of her pupils, from the true pitch. She should also be provided with a pitch-pipe and use it; for little people should learn only sounds that are in good tune.

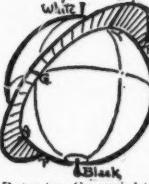
As to the amount of time to be given to music study in our parochial schools, I should say from twenty minutes to a half hour daily, if any real advance is to be made. If possible let this be the first half hour of the morning, when the pupils are fresh and enthusiastic. The lesson should not be heavy and laborious, it ought to lighten all else and put spirit and joy into the work of the day. Let not the teacher enter upon it with prosaic toleration, rather let its spirit enter her with poetic enthusiasm. Then children will learn to sing and love singing, learn about music and treasure the knowledge.

Though the teacher may not be equally successful with all her pupils, she need not be discouraged, but keep in mind the aim and scope of singing as a subject of instruction. Merely to train the pupil first, to appreciate and enjoy good music, and secondly, to understand and be able to sing at sight and with expression any ordinary secular or sacred piece of music.

The teacher achieving this has fulfilled her whole duty. "If the labor frightens the reward invites."

"The law of national life," says Theodore Roosevelt, "like the law of worthy individual life, is fundamentally the law of strife;—through labor and painful effort, by grim energy and resolute courage, we move on to better things." The same law holds in the educational life. Let us hope that in accordance with it, vocal training, which has encountered so many obstacles in parochial schools, may move gloriously on to the "better things" of honor and just appreciation.

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## The Catholic School Journal

### Teachers' Garb Restricted.

The Minnesota state high school board will not modify its rule so as to permit Catholic Sisters in the garb of their order to teach in schools receiving state aid.

The board, through C. G. Schulz, superintendent of education, notified Archbishop Ireland to this effect this week.

Archbishop Ireland asked the board to permit Catholic Sisters to wear the garb of their order while teaching schools in Stearns county. The Archbishop said that practically all pupils in these schools were Catholics.

As a result of the decision lay teachers will be engaged in the district affected, and the schools which have been supervised by the Sisters will become parochial institutions and conducted without aid of the state.

### Note for Bigots.

The first recognition given to the Stars and Stripes by the pupils of any school in California came from the students of the famous Jesuit institution, Santa Clara College, on Washington's Birthday, Feb. 22, 1857. The flag was carried by four boys to a pole erected on the college grounds, and there raised to the tune of "Hail Columbia," played by the college band.—San Francisco Monitor.

### Child Labor Laws.

Massachusetts, New York, Ohio, Wisconsin, and Kentucky have now the best child labor laws in the country.

In these five states nearly all the

provisions of the National Child Labor Committee's uniform child labor law have been enacted, and each of them has in one point or another established a higher standard. Ohio has just set a general 15-year age limit for boys, and a 16-year age limit for girls. New York has included a clause regulating agricultural labor. Massachusetts is the first to require employment certificates for all working under 21. Wisconsin and Kentucky forbid newspaper selling and other street trades for girls under 18, and Kentucky forbids such labor for all boys under 19 years.

### Nuns Risk Lives for Orphans.

Two Sisters of Charity were severely injured in rescuing 270 orphans, of whom nine were helpless invalids, from a fire in the Catholic Home for Destitute Orphans, in Philadelphia.

Sister Mariam de Lourdes sustained a fractured arm and internal injuries in jumping from a third story window. Sister St. Matthew, who is 65 years old, was terribly burned on the hands, arms and face in fighting the flames single handed, while the other Sisters led the 270 orphans to safety. Both the injured Sisters were taken to St. Joseph's hospital.

In rescuing the nine invalid children, the Sister in charge of the infirmary played a heroic part. She carried the invalids out of the smoke filled infirmary to a balcony, where she stood guard over them with two of the most helpless children in her arms until the firemen arrived. A ladder was quickly run up to the balcony and the invalids were carried

down, the Sister staying until the last. She fell unconscious when she finally was carried down.

### Catholic High School.

New York's first free Catholic high school, St. Regis, opened last week. The church and the city are indebted to Jesuit Fathers for this very important advance. They have built one of the finest high schools in America, costing fully \$500,000. The leader in the enterprise is the Rev. David W. Hearn, S. J., who came from Boston five years ago. He is the rector of the Church of St. Ignatius Loyola, in Park avenue, but the new high school is not for that parish only. It is for students of all parochial schools of the city.

### Invites College to England.

The senate of Cambridge university has invited the Catholic university of Louvain, Belgium, to move to Cambridge, there to continue its own separate studies, grant degrees and generally to pursue its activity as at its own foundation. Cambridge university would supply the technical facilities for carrying out this work.

### King George Signs Home Rule Bill.

Enthusiasm, unusual in the legislative chambers of Westminster, was displayed on Sept. 18, when the two houses of parliament were prorogued.

When the announcement was made in the House of Lords that the royal assent had been given to the Irish Home Rule bill, the Welsh church disestablishment suspension bill, and to a number of emergency measures, cheers were given.

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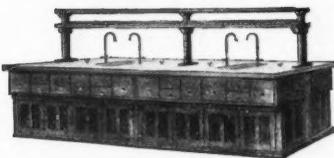
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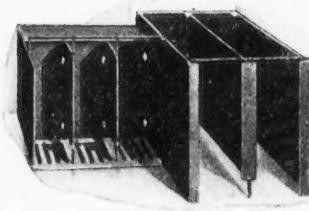
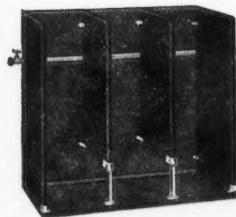
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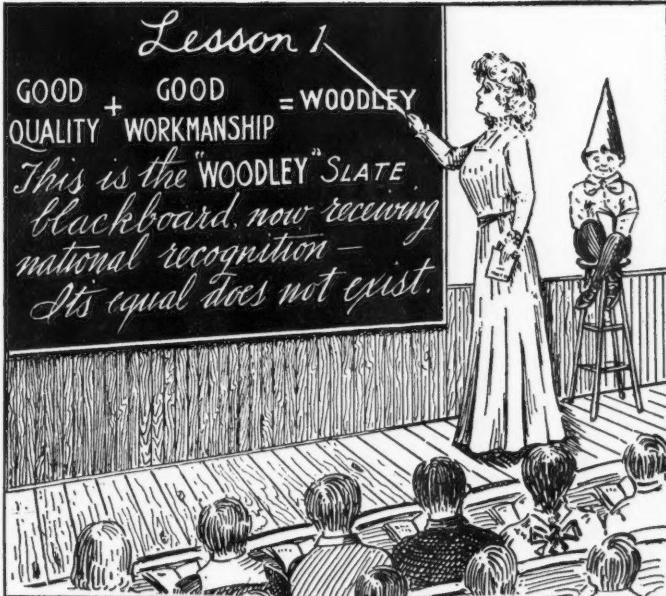
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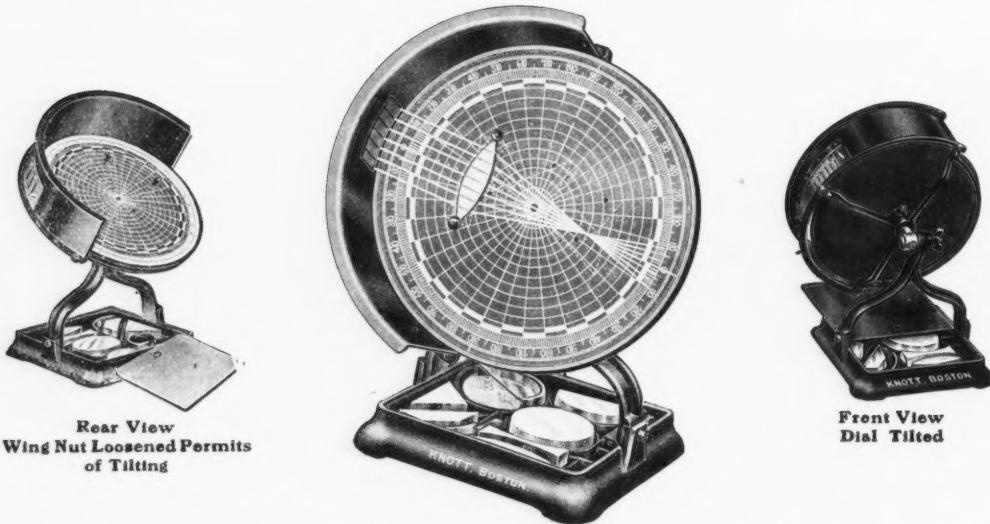
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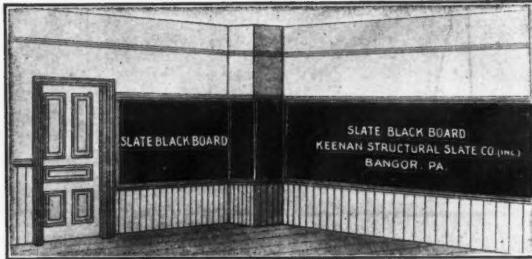
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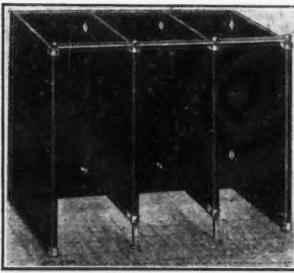


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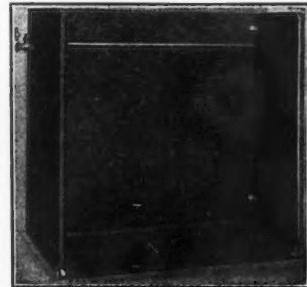
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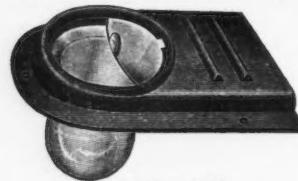
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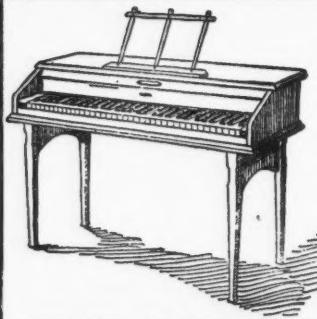
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